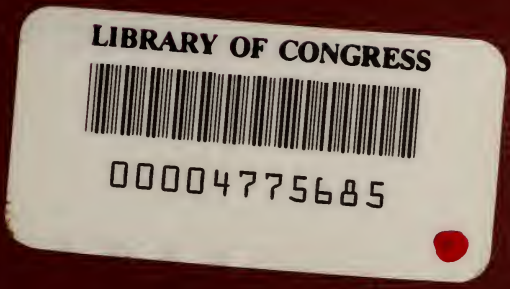
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THE

Duties of Men,

Civil, Moral, Religious, and Domestic;

FROM THEIR

FIRST ENTRANCE INTO MATURE YEARS,

TO THE

MOST ADVANCED PERIODS OF LIFE.

WITH DIRECTIONS AS TO

LOVE, COURTSHIP, AND MARRIAGE;

WIDOWHOOD, &c.

SMITHSONIAN INSTITUTION

WRITTEN BY A CLERGYMAN.

FIRST AMERICAN FROM THE LONDON EDITION.

1822.

Comstock, Joshua Comp.

THE

WHOLE DUTIES

OF

MEN AND WOMEN.

IN TWO PARTS.

WITH AN

APPENDIX,

CONTAINING

THE POLITE PHILOSOPHER,

AND

DR. FRANKLIN'S WAY TO WEALTH.

GEORGETOWN, D. C.
PUBLISHED BY J. COMSTOCK, ESQ.

1822.
J. C. Dunn, Printer.

BJ1571
.C69

ADVERTISEMENT.

These Essays were originally published separately in London. Recommending themselves to the Publisher on perusal, he deemed them worthy of introduction to the American public, as probable to contribute in forming the characters of our youth, and, by promoting reflection, to better the condition of others. By way of appendix, is added The Polite Philosopher, *first published at Edinburg in* 1734, *to the value of which two generations have subscribed, and which must be held in esteem by those to come. To which is added a paper that cannot be too often read*—Dr. Franklin's Way to Wealth;

for so important is education, that too much can scarcely be said on the subject,—nor the means of information too much multiplied.

THE

WHOLE DUTY OF MEN.

CHAPTER I.

READER, it is presumed you are past the days of childhood and immature youth, and arrived at that period, in which it is incumbent on you to think and act for yourself. A few words of advice on a subject so important may not be amiss; and it is the author's earnest wish, that you may read with attention this short treatise, which he humbly presents for your perusal, with the kind intention of reminding you of the duties and cares attached to your station, both in public and private life. We will commence with a few general remarks.

Every man, however humble his station may be in the world, makes a figure in his own eyes, and is too apt to point out the faults of others with severity. It is certainly right to observe the variety of dispositions, tempers, and claims of men: but let us pass by human infirmities with a greatness of soul; and by criticising our own actions, we shall find reason enough to look with lenity on the weakness and credulity of others, and a monitor whereby to amend our own failings. It is an excellent thing to keep in mind, that nature wisely furnished us with two ears, and but one tongue; let us hearken to wisdom, and speak with deliberation and prudence.

Be not anxious to learn the secrets of others; and be very cautious how you make a confidant, and thereby put it into the power of a base-minded man to betray you, or extort money from you by way of purchasing his silence. Regard not the misfortunes of others

with frigid indifference, lest you meet no pity when sorrow oppresses you.

Remember, that the greatest wisdom depends on a serious mind, that the best physic is temperance, and the best estate a guitless conscience; virtue ought to be observed with men as well, and with as much caution, as women, for it is the basis of every good in our mortal state, and our hopes of a blessed eternity. There are virtues of a several kind, all amiable and praiseworthy in their nature:—Temperance, faith, charity, devotion, justice, and generosity; in fact, every good quality that renders us excellent in ourselves, and valuable to others. Modesty in a man's words and actions is highly commendable; indecent language and obscene allusions, betray a man to have a depraved heart, and a weak understanding.

Should it reach your knowledge that any one hath spoken ill of you, examine the matter without pique or preju-

dice, and if you find you have deserved the censure, endeavour to amend the fault; on the contrary, if you are blamed innocently, discover no animosity or spite,—contempt of scandal causes it to expire, but resentment adds fresh fuel to the flame. There is no character more detestable than that of a drunkard; the vice of inebriety has fatal effects on the mind, person, and property, of him who is devoted to it; the sober man, by the aid of reason, is on his guard against every folly that presents itself, and the temptation is of no avail: but strong drink inflames the senses, and adds fury to the passions; it transforms a good-natured man into an ideot, and the choleric one into an assassin, adding bitterness to resentment, and displaying every spot in the mind under the most hideous colours of deformity,—wasting the substance, and by degrees destroying both the health and memory. How bitterly has that

man to reflect on himself,—how severe must be his remorse,—who, on regaining his reason, discovers that while under the influence of inordinate drink, he has divulged the dearest or most important secrets of his soul, or been drawn into the commission of some act, on which he now looks back with unavailing horror or regret, for it is impossible to recall the past.—Such instances are daily occurring, and ought to serve as an awful warning to others.

IDLENESS is a species of palsy to the mind, detrimental at once to the person and purse, for no trade, profession, or calling, can be expected to thrive without active diligence and perseverence: dispatch is the very soul of business. Man was formed for action, and must of course be employed in something: and if not engaged in good works, he is not secure against the reverse; for the best guard against temptation is constant employment, mental or personal,

for indolence is one of the parents of vice.

The sin of profane swearing admits of no excuse or palliation,—it has neitheir claims to pleasure or profit, as its inducement. The swearer appears to be vicious purposely for the sake of being so. In vain doth the swearer plead passion or provocation: if a fellow-creature offends, God does not; then why call on him with imprecations, and take his holy name in vain? Alas! how many are there who swear alike in their general discourse, whether they are under the influence of anger or pleasure, and call down damnation on themselves hourly, out of mere wantonness! Let me conjure all those who are thus guilty, to pause awhile, and seriously consider the enormity of the crime; damnation is too easily obtained for people to pray for it; rather let us, on our bended knees, petition heaven hourly against it, and forsake this dangerous presump-

tuous sin,—a sin that can only lead to perdition! *For the Lord,* as is expressly declared in the third commandment, *will not hold him guiltless, that taketh his name in vain.*

Avoid falsehood,—it is a dangerous sin, and the bane of society; while truth is the band of union and concord, the basis of human happiness and mortal security. Without mutual faith and truth, there can be no confidence or true friendship; no security in promises, or reliance on an oath. The word of a truly honest man is held by him as a sacred bond, and he would sooner submit himself to any inconvenience or loss than break a given promise. Truth is always plain, easy, and consistent, and requires no rhetoric or eloquence to aid its progress; it is solid, unvarnished, and yet impressive. On the contrary, a falsehood is troublesome to the inventor: and he who tells a lie is not at first aware how heavy a task he has impos-

ed on himself; for to maintain the appearance of truth, it is more than probable that he will be obliged to have recourse to a variety of other falsehoods, as nothing is more common than that one lie should prove the prolific parent of twenty more. A just and faithful man will abound in blessings, and the love and respect of his fellow creatures will attend his steps; but woe attends the false witness and the detailer of scandal, whose tongue is more sharp (for a season) than a two-edged sword: but only a season; for sooner or later their treachery is discovered, and they meet with merited contempt and hatred. A just God will not suffer them to prosper forever in their iniquity.

A steady, even temper is a great blessing to the possessor; an angry man defeats his own cause, and loses the advantage cool and impartial argument might give him over his adversary; many are the acts committed in a moment

of enfrenzied rage, which years of penitence cannot atone for. Is not murder, the most weighty of all crimes, the frequent result of ungoverned passion? It can never be too much guarded against, for it is a monster that deforms the fair face of human nature into an hideous and terrific aspect; it is far better to combat with an armed force, than expose yourself to the infuriated passions of the human mind.

What an example of meekness and resignation does the blessed life of our Saviour afford us,—how free from every blemish to which our depraved nature is liable! Though perfection is not the lot of human nature, yet there are many evils, infirmities, and failings, which might, with a little reflection, be avoided, and the conscience kept clear from unavailing remorse.

CHAPTER II.

Trade, Commerce, and Manufactures.

The principles of moral obligations, which may be obviously applied to man in the above situations, are first to be treated on. The leading purposes which trade, commerce, and indeed almost every profession seem destined to answer, is to sharpen the inventive industry of man, and unite the whole human race in the bonds of amicable connections; to augment their comforts, and relieve their wants, by an interchange of commodities; to open a way for the progress of civilization, extension of christianity, and diffusion of science and learning; and, finally, to increase general happiness on earth. No man stands authorised in the sight of his creator, to enter into or continue in any species of traffic or business, which is in itself un-

just, immoral, or unlawful; every trader is also bound, in following his own occupation, to extend his views beyond his own emolument or advantage, and not only to pursue it with strict integrity, but to endeavour to conduct it on such principles as may advance the comforts of his dependants, neighbours, and countrymen. He that is engaged in trade has, in general, to contend with a multitude of competitors; but let the competition be open, free, and amicable: avoid all malevolence and underhanded work; do not depreciate the skill, character, or credit of a rival; but use laudable efforts to obtain a pre-eminence, by superior vigilance, industry, and attention; and endeavour to meet the wishes and suit the convenience of your customers or employers.

It may perhaps be deemed superfluous to admonish the trader to practise common honesty: but it is less so than it may seem; for there are individuals

in the trading world destitute of moral rectitude and principle, notwithstanding that honesty is the best policy of human life.

Frugality is recommended to the tradesman, not as implying parsimonious meanness, or to check the workings of real benevolence: but to check ostentatious splendour, or vicious extravagance,—failings that often lead a man to bankruptcy and ruin, thus not only risking and expending his own property, but that (as is too often the case) of others. Live under your income, and guard against an excess by keeping a regular account of your expenses. Never, in your dealings, take advantage of the ignorant, nor the unwary by surprise.

It is one of the best duties of a tradesman to keep accurate accounts, and, by frequent and steady inspections, to be at all times master of his affairs. If he perceives them at any time to have a

disastrous aspect, let him not overrate his resources, the goodness of his book debts, or the probable sale and produce of any of his merchandise, commodities, or manufacture; and strictly beware of using any dishonourable means, such as taking deposits, or gaining loans from those unconscious of your situation. Display a mind superior to the suggestions of false shame, and act according to what is strictly just: Assemble all those to whom you are indebted, and lay before them a true statement of your past transactions in trade, your present difficulties, and your future prospects; if you should be conscious that immediate bankruptcy must be the result of such disclosure, shrink not on that account; consider that by stopping fairly at once, you may get a complete discharge from your debts, sustain the character of an honest man, and by the generous confidence of your former creditors, re-commence business under the

most favourable auspices: whereas, on the contrary, an attempt to stand your ground, and retrieve your affairs, without a solid foundation to act on, may involve you in disgrace and poverty for the remainder of your days. Be cautious not to infringe on the duties of the sabbath,—make it not a mere day of pleasure and conviviality: a strict attention to the due rites of religion on the seventh day, will promote your happiness here and hereafter, and learn you to lay up treasure in heaven.

Be careful how you enter into partnership. Reflect that a careless, ignorant, or too adventurous man, may lead you into ruin, as you must be responsible to a certain degree, both for his actions and your own; on the contrary, a partner who is active, honest, and well informed in the branch of merchandize or manufacture in which you are engaged, may be to you a continual source of pleasure, profit, and amity. If you

should have apprentices under your care and tuition, be careful that you fulfil every duty, both religious and moral, towards them: and behave to them in a manner that will engage their love and fear. Let your commands be given with a necessary firmness. and take care that they are obeyed: but let those commands be consistent with reason, justice, and humanity;—tyranny is impolitic, and causes a man to be hated. Be careful of the health and morals of your apprentice; see that he attends divine service in an orderly and regular manner; and in your person, and the persons of your family, mind that a good example is set him, or he will not value your advice. Warn him of the importance of proper associations, and take every possible care to restrain him from bad and immoral company; observe that they apply diligently to the duties of their profession or calling, and that they become in due

time masters of those branches of trade, and the secrets thereof, in which you are bound to instruct them. Attend to their health and comfort with a parental eye, and allow them those recreations necessary to the mind and body, thus ensuring their love, duty, respect, and gratitude. If they have any cause of complaint, listen to their statement with mildness and attention: if it is well grounded, remove the cause if possible; but if you find the grievance to be a supposed one, arising from folly or mistaken notions, argue with them on the subject, and endeavour to open their eyes to the weakness of which they are guilty.

If you are so unfortunate as to have an apprentice given to vicious habits, deaf to your admonitions, and refractory to every step you take for his benefit, the laws of your country will free you from so weighty an incumbrance; but let this be done in a fair, candid,

and generous manner, with the knowledge of the youth's friends.

In regard to the probity of your dealings in trade, be scrupulously observing of every engagement, verbal as well as written; and guard against making any promises, that you have not a fair prospect of ratifying: do not engage in speculations that are too adventurous for your capital, remember that the fairest prospects are too often blighted, and reflect on the ruin and misery that must ensue to yourself and family, on your being plunged in the depths of misfortune. It is a truth that requires serious consideration, that through imprudence, rashness, and credulity, and the consequent distress it entailed on them, numbers have been urged to deceit, dishonesty, and fraud, who before felt proudly confident in their own integrity, and maintained an unblemished reputation.

If it has pleased God to place you in a trade or manufacture of such ex-

tent, as to enable you to employ a number of workmen, be watchful over their health, conduct, and morals, and exhort them to habits of sobriety and cleanliness. Should you have occasion to employ persons of different sexes, keep them strictly apart, appoint fines for drunkenness, swearing and obscene language, and take care that it is strictly observed;—take every measure as far it lies in your power to make them resort to public worship, and use a private form of prayer. Scrupulously abstain from pride among them, and convince them you have their interest at heart, as well as your own; advance them small loans of money in times of sickness, accidents, lyings-in, or approaching rent days, or any immergency that afflicts them; show favour to the deserving, and check the lazy, drunken, and profligate; thus, while you are discharging an indispensable duty, you will attach these people to your-

self, and promote your own emolument; a large portion of your work people will grow active, industrious, and healthy; their personal attachment will secure you from the machinations of unprincipled competitors, who may be base enough to offer them bribes to disclose their master's operations, or to leave him for the purpose of entering into a rival manufactory. Commerce and trade are highly honourable; and, when conducted on liberal and just principles, redound to the praise of every individual employed in them.

CHAPTER III.

Courtship, Seduction, Matrimony, &c.

In courtship, be honest, upright, and sincere; avoid romance, and let every action be guided by strict honour and

veracity; avoid undue flattery, and enter into no promises, or engagements, but those which you have a strict intention to fulfil. A fortune with a wife is certainly desirable, in due proportion to the situation you hold in society; but do not let money or interest be your principal consideration: seek for meekness, virtue, good nature, and a tender disposition, in her you would make your wife; remember the contract is not temporary, but for life,—that she is to be the partner of your future days, the mother of your offspring, and the joint partaker as well of your cares as of your pleasures. Woe to that man who woos to his bosom, pride, folly, and affectation, and gains a wife who is ever on the wing of pleasure, to the neglect of her home, her domestic affairs, and her family.—Where is he to seek for consolation, when worldly cares oppress him? Such a woman will not truly participate in his hours of

affliction; and should he be prosperous in his undertakings, her extravagance will undermine his substance, and turn a life that ought to be spent in domestic bliss and concord, into daily bickerings and aversions. Under such grievous circumstances, it too often (yet, we must own, naturally) occurs that a man becomes disgusted with his home; his fond expectations are blighted; the scenes of bliss he had mentally painted, he finds cannot be realised, and though he commenced the holy state of matrimony with the best possible plans, and intentions of fulfilling all the duties incumbent on the wedded life, in being a faithful, tender husband, he by degrees degenerates into vicious habits, from which he would have once shrunk with indignant horror, and becomes the votary of a harlot's smile, or the victim of inebriety! while his children, if he is so unfortunate as to have any, are the innocent sufferers of their erring parents' mutual misconduct.

From the above dreadful portrait of what too frequently occurs, in ill-assorted matches, let a single man beware how he precipitately alters his mode of life; let him consider how important to his happiness and prosperity is a wise, discreet, and well regulated selection of a wife; let him avoid one in whom passion overrules the voice of reason, or in whom haste allows no time for reflection.

Be not blinded with love, nor let a fashionable exterior, gay deportment, or a display of modern graces and accomplishments, take too strong a hold on your heart; choose a fair one that blends the useful with the agreeable; one that justly considers there is a season for every thing, nor suffers her innocent amusements and diversions to interfere with the duties and employments to which her station of life subjects her. Avoid the flirting coquette, and turn with disgust from her who uses

indelicate language, or shows delight at an unseemly jest. Amiable and vastly pleasing is the timid modest virgin,—she who seeks not admiration, who receives the praises and compliments due to her perfections with roseate blushes, and the retiring graces of real delicacy: no masculine boldness of character, no self-sufficiency, is hers: she will not give her hand without her heart, nor encourage a lover's suit without the entire approbation of her friends. That a female strictly acting the duties required of a daughter, is the most likely to make a good wife, is a maxim justly esteemed, and an excellent precedent for young men to be guided by. A virtuous woman is a crown of glory to her husband,—blest and prosperous is the house over which she presides, and blessed the man who hath the honour and happiness to call her his wife.

SEDUCTION.—What a catalogue of crimes is annexed to the word!—per-

jury, lying, fraud, treachery, deception, and impiety, as well as cruelty and injustice; nay, even murder itself has been the result of this heinous sin.

Too often has this crime been glossed over by the palliating term gallantry, and the spoiler triumphs, without remorse in the ruin he has caused, whilst the wretched victim of his wishes, deserted both by him and her kindred, pines in obscurity, grief, and indigence: and not unfrequently an illegitimate babe shares in the disgrace and miseries of its deserted mother, who bathes it with her unavailing tears.

Sometimes the dread intelligence reaches our ears, that a deluded female, in whom the dread of shame conquers the strong pleadings of nature and maternal love, becomes a murderess, and with her own hand deprives her babe of existence!—thus staining her soul with a deed of the blackest hue, and cutting off the hope of mercy.

How many victims of seduction have rushed unbidden into the presence of their Maker! What numbers, once the fond pride of their parents' hearts, and prop of their existence, roam in vice, and eat the guilty bread of loathsome prostitution!

The majority of these unfortunate women, there is every reason to presume, had they escaped the treacherous snare would have been valuable members to society; virtuous, industrious wives; tender mothers, and faithful friends.

Let the seducer call to mind the oaths he has broken, and the stratagems he has had recourse to, in order to lure his victim (or victims) into the snare; then let him tremble at his vice, and remember there is an avenging God, from whom we cannot conceal our crimes, however we may hide or gloss them over in the eyes of the world. It is equally certain that a day of awful

retribution and punishment will arrive, and cause you keenly to feel its power; then will the wretches you have plunged into guilt appear as dreadful witnesses against you, and aid in your perdition.

Avoid all connection with loose women; they are a dreadful snare, and lead to iniquity and ruin: their meretricious conversation is hateful to the mind possessing either delicacy or refinement: What pleasure can there be in the smile of the hired prostitute? She allures but to betray; the end of her desires is gain, and her gaiety is assumed, to cloak her rapaciousness after your money: when your purse fails you, you become the object of her contempt; she can then discover a thousand faults in you, and you must give place to a wealthier rival. How fatal are the stratagems often employed by bad women against the unwary.

MATRIMONY is a holy institution, as well as a moral and binding engagement, pleasing in the eyes of God, and honourable in the eyes of man. It was ordained by our all-wise and just Creator, that the two sexes might be a mutual aid and comfort to each other, and still continue in the paths of righteousness, continence, and faith.

The next desirable purpose sought in matrimony is the continuation of the human species, and with it of those obligations, which enjoin us with all caution and diligence to bring up our offspring in the fear and love of that Being, from whom we derive existence and every blessing; who even scourges us with sorrows and misfortunes for our eternal good, that we may know ourselves and become acquainted with our weakness, proneness to temptations, and the various infirmities of human nature.

We may frequently trace the variety of disappointed views and bickerings with which the marriage state is often clouded, to the haste or improper views with which the nuptial engagements of the parties were formed. Persons who act thus, need not be surprised at finding their domestic comforts corroded by indifference, discontent, and quarrels: nor he who has selected a partner for life, without duly considering whether there is a similarity of pursuits and dispositions, and those intrinsic virtues stedfastly grounded on religion; without which (in an union of such importance) no lasting happiness can be expected.

The constitution of nature and the human frame, which allots different offices in life to the different sexes, seems clearly to denominate a certain degree of subordination to be the duty of the female sex. "Wives submit your-

selves unto your husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church; therefore, as the church is subject unto Christ, so let the wives be to their husbands in every thing.—Let the wife see that she reverence her husband." The like commands are given in other parts of the New Testament. Not that these orders are to be regarded by the wife as subjecting her to unlimited obedience in all things; in any case where the commands of her husband is repugnant to the laws of God, or offensive to his fellow creatures, compliance would be sinful in the highest degree; but whoever reflects seriously on the strong manner in which obedience is enforced on the wife, will be convinced that the cause must be of magnitude that justifies her withholding it; the gospel, however, has not left the wife without security from the caprice or tyranny of the husband: it re-

strains him from wantonly abusing the power with which he is invested, inculcating the love and tenderness due to the partner of his days.

"Husbands love your wives, even as Christ loved the church, and gave himself for it. Husbands love your wives, and be not bitter against them. Ye husbands dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel." The husband ought at all times cheerfully to make any personal sacrifices, that may essentially promote the interest and welfare of his wife: he ought to behave with that uniform mildness and tenderness of behaviour, as will not only engage her affections, but correct her every propensity to weakness and failing; let him study to give every reasonable and prudent gratification to her wishes, let him accustom himself to dwell with pleasure on the merits and perfections of his wife, and

to think with lenity on any defects of temper, &c. that he may discover in her; let him consider his own imperfections and infirmities when he reflects on hers, and that will keep him from tyranny and injustice; and let his example lure her to virtue and goodness.

If he is reduced to the very painful necessity of pointing out something reprehensible in his wife's conduct, let him avoid taunting expressions, provoking epithets and sneers; let him use as little reproach and invective as possible, and speak to her in a plain, candid, and ingenuous manner. If married persons were to attend with care to the obligations imposed on them, and study each others dispositions, with a view of avoiding offence either by word or action, there would not be so many unhappy instances present themselves of separation, aversion, and disgust.

It is the duty of every man to secure to his wife, in case of his death, as am-

ple a provision as it is in his power to bequeath her, and that settled on her in so legal and plain a manner, as not to involve her in litigations with envious relations, or undutiful sons;—and in this place, though digressing from the subject on which we are immediately treating, it may not be amiss to suggest the impropriety of a husband, let him have ever so weighty a cause of offence against her, to reproach his wife in the presence of her children, as it lessens her consequence in their eyes, and a frequent repetition of it, might lead them to treat her with disrespect. It is surprising of what exertions a virtuous woman has proved herself capable, in the time of sickness, accident, or imprisonment of her husband, for his benefit and that of their children; such a woman as this, is a treasure that no man can sufficiently prize: she is indeed a helpmate, in whom too much confidence cannot be placed, for wisdom is

her guide, and prudent are the dictates that fall from her lips; how different ought a man to esteem such a wife, to one who is ever engaged in the most frivolous pursuits, and her heart centred wholly on self-love.

Adultery is one of those deadly sins strictly prohibited by heaven, and justly abhorred by every human being, who is not absolutely lost to every sense of shame and feeling. The commission of this act is not only grievous to the party immediately injured, but a heinous offence to society in general, cutting in twain those ties which the laws, both moral and divine, esteem as sacred. What a cruelty it is on the part of the adulterer, thus wantonly to wound the peace of a friend or neighbour. The children of a man so basely injured, are deprived of the care and tenderness of their mother, and his household of its mistress—he is plunged into an abyss of ruin and despair.

The pecuniary recompence, called damages, which the legal forms of his country allow him, if he is in circumstances sufficient to seek that remedy, is a poor balsam to his wounded heart. If the law frees him from his guilty wife—he is afraid to enter again into the married state, though his home and neglected children call for such a step; he regards every female with an eye of prejudice, for the conduct of her, whom he once thought endowed with every virtue, has banished candour and confidence, and filled his breast with suspicion and distrust.

CHAPTER IV.

Parental Duties.

THE parent is not only bound to provide for his progeny, and to amply sup-

ply the wants of their helpless years; but by means of proper instruction and government, to lay a foundation for their future welfare. One of the first and most important duties is to give them a suitable education, and to leave nothing undone in this point which it is in your power to command; lay not a stress on mere accomplishments, but endeavour to impress on the minds of your children, their comparatively low importance to the more genuine and solid branches of education.

A parent ought constantly to aim at securing the affectionate confidence of his children, and cause them to regard him not only as a father, but as a steady friend; let him display a strict exercise of needful authority, devoid of passionate or morose behaviour, or groundless restraint. St. Paul advises parents "not to provoke their children to anger by authority and rashness, lest they should be discouraged." A father

should always explain to his children, as far as their years or understanding will permit, the meaning of his commands or prohibitions, and the probable evil that will result from disobedience to his orders. This will ensure their love and respect, by preventing their deeming him capricious or unreasonable; it will impress their memory and attention with due notions of right and wrong, and convince them of the assiduity, anxiety, and labour of their parent to promote their benefit.

The parent must not neglect, on every proper occasion, to point out the reason why any of his children are instructed in any particular branch of study, accomplishment, or profession, and also why they are not employed in others, in which it is probable they may observe some of their companions engaged.

When for any act of omission or negligence, the parent finds it requisite to

use reproof, let him betray no symptom of passion, but couch his reproof in such terms, that the offending party may clearly perceive the cause and motive of his anger, and the consequences that must ensue from the fault or neglect.—Let not the parent give his children any just cause to suppose, that he regards any one of them individually with more favour or affection than the rest, lest he plant the seeds of envy or discontent in their bosoms, and destroy the ardour of fraternal love, and family concord.

Let the parent carefully endeavour to root out from the breasts of his progeny, every species of dissimulation, art, and falsehood; let him endeavour to bring them to a frank and uniform method, founded on the principle of owning their faults, without delay; let him watch over their progress in learning, and lead their minds at proper seasons, to modern history, geography, &c.; let him teach

younger children to look forward, without repining, to the usual superiority of the eldest, and the eldest to behave to the others without arrogance or exultation; let him observe to them frequently that distinctions of rank and employments constantly tend to the common good of all; that every station in life has its advantages and disadvantages, but in all of them, by acting right, God's blessing and favour may be procured; for he looks at the heart, and judges not by personal distinctions, but essential services rendered to mankind; train up your children to a habit of examining the various works of nature and art, and passing their opinion on them; but above all, as the holy apostle enjoins, bring them up in the nurture and admonition of the Lord; lead them even from infancy, to a warm sense of religion; as their minds expand, endeavour to establish in them a thorough knowledge of the Christian

faith, both in its internal and external evidences; accustom them to frequent perusals of the Old and New Testaments, and the remarks and productions of authors, famed for their piety; and suffer them not, unless from indisposition or some other weighty cause, to absent themselves from public worship. Be careful what companions you select for your children, or allow them to associate with; evil company may act on their juvenile minds as a check to all you have been saying, or doing for their good; let no prospect of advantage whatsoever, from superior connections, suffer you to permit your children to form an intimacy with any in an elevated station, if their morals are reprehensible, for the injuries resulting from the intercourse, will overbalance any benefits they may receive; allow your children to share in every innocent recreation that is proper for their age and station, but let this be

completely within the verge of reason and propriety; unlimited indulgence in this respect is very prejudicial to the morals of youth, and they rush headlong into a stream of pleasure, that may eventually lead them to destruction.

The strictness of a parent's authority ceases, when a child arrives at a mature age, yet a mild, tender, though diminished power still remains, and will be acknowledged by the child, both by the dictates of religion, principle, and reason, and a never-ending sense of obligation; the son or daughter arrived at a mature age, is bound throughout existence to show love and tender affection to the parent, and administer to his wants and infirmities, should sorrow cloud his latter days.—My son, help thy father in his age, and grieve him not as long as he liveth; and if his understanding fail, despise him not, when thou art in thy full strength.

By thus acting, the obligations between parent and child are mutually requited, and through life, the father may still continue to aid his child by the benefit of his counsel and experience, and if fortune has kindly placed it in his power, favour the child in his reasonable desires.

The many urgent reasons, which bind every person who has property to bequeath of any kind or sort whatsoever, not to neglect having a will by them, and not to defer making it till sickness or old age overtake them, ought to press with more than common weight on one that has children, or very near kindred, that he may by thus acting, secure their future happiness and welfare, by making a just distribution of his property, and not expose it to the risk of his dying intestate, or bequeathing his fortune and effects, in a hasty, unjust, or perhaps invalid manner; he should be explicit, with re-

gard to the nature and situation of his property; be clear in explaining his meaning and careful in attending, to the legal forms: as failure in any of these points, may prove the ground-work of future law suits, which may involve some of his descendants in utter ruin, beside creating hatred and discord among kindred. In the first place, he should provide amply for the payment of all his just debts, or contracts. If it be his misfortune to have a child not worthy to be entrusted with a sum of money, let him leave it by way of annuity, firmly settled; if the party be married, let some provision be made for the children. Let him be careful to select active, conscientious, and able persons, for executors, trustees, or guardians: and, among other circumstances, let him be guided by their probable chance of life, and who is to succeed them in their trust.

CHAPTER V.

Duties required of the Master of a family; also the duties of a Servant.

We have already explained the duties belonging to a husband and a father, in as copious a manner as our narrow limits will permit, but proportional regard ought to be shown to relations and valued friends, and in some kind of degree, extended to every individual who resides under his roof, whether as inmates, servants, apprentices, &c. Cheerful good humour, and mildness of manners, contribute to the happiness of domestic life; on the contrary, it is easy to perceive the gloom and constraint that pervade every part of a family, the master of which is tyrannical, morose, capricious or peevish; his servants may have claims, placed, as they undoubtedly are, in a temporary state of subordination to their em-

ployer, yet they stand on a level with him in the great family of the universe, and in sight of an impartial God.

Let the servant ever bear in mind that his duties are respect, obedience, fidelity, and assiduity to those whom he serves; he should be active, sober, and honest, abstaining from profane or immodest language, and economical of any part of the family substance which is entrusted to his charge or expenditure, giving a strict, honest, and regular account thereof. If the servant finds the situation too laborious, or in any way unpleasant, so as to occasion a wish to quit, let his warning be given with the utmost civility and candour, and not fall into the shameful error, common to many, of striving by a planned system of negligence and impertinence, to make his employer discharge him. In return for the services of a domestic, a master is bound by every law, both human and di-

vine, to give unto them what is just and proper; to threaten not, nor rebuke without real occasion. Keep no more servants than what you can well afford, burthen them not with immoderate work, nor run into the contrary cause of rendering them idle and dissolute, for want of due employment.

The wages agreed on, should be paid regularly at the stated times; no example of profligacy should be allowed in the house, to spread its contagion to the domestics of others. Let there be no undue partiality or familiarity shown to any of your servants, but treat them in a manner due to their different situations and abilities; be ever ready to hear any of their complaints, without giving way to petty tale bearing or trival quarrels; indulge your servants with proper recreations, and at stated periods with visits to their friends, or relations; afford them suitable opportunities to attend public

worship—see that they are supplied with bibles and prayer books, and grudge not the small expense of having the ignorant among them taught to read and write; small presents of books, money, clothes, or any other article, at the option of the giver, may be bestowed with advantage, on occasions of particular service or merit, and also premiums for long and faithful service; these, are not only to be considered as benefits deservedly bestowed on the parties themselves, but as a proper stimulus to other domestics, that they may strive with honesty and diligence, to obtain similar marks of favour: these observations may also, when in the power of the master and mistress, be extended to proper loans, when a faithful servant quits them, in order to marry, or settle in business. Every master, mistress, or employer, ought, and indeed is bound to give, on a servants changing his service, a plain, candid

character, paying a very strict regard to truth and justice, neither speaking in too favourable a manner, through ill-placed partiality, or a mistaken lenity, or in too harsh a manner, through pique or resentment; written characters should neither be given or taken, as such recommendations (if not, as is often times the case, a forgery) are frequently used improperly by the servants for whom they were written, or are transferred to other hands, and perverted into purposes of deceit and dishonesty.

The labourers on any farm, ground, &c. or employed in any kind of manufacture, are to be considered in some respect as servants, as such to receive at the hands of their employer sufficient wages and exact payment, and a reasonable attention to their wants, health, and morals; dismiss them not, without due notice, from employ, and look with pity on those whose age or infirmities, make their day's labour

of less value than that of others, who are in the possession of full strength and vigour.

In filling up this slight outline of domestic proceedings, there are some points yet left to notice, which deserve the serious attention of the master of a family. Let him banish scandal and ill-natured remarks on individuals, from his fire side and table; let him restrict trifling habits and amusements into as narrow limits as possible; let him keep to the good practice of family prayer, morning and evening; let him supply his domestic library with instructive books, and give to those under his care an excellent example in his own pursuits and conversation.

Let not a master of a family attend boxing matches and cock-pits, they are savage spectacles, disgraceful to humanity; race-courses and gaming-tables, are destructive pursuits, and introduce a man to the most baneful and profli-

gate society. Let him partake of every innocent or refined amusement within his reach, with moderation and economy. Neither visits nor journeys, except in cases of importance or necessity, should be taken or allowed on a Sunday, to break the rest and proper duties of the sabbath. Let him study the scriptures with reverence, and refrain from every habit of intemperance and profligacy in his social intercourse with other families; let him have a strict regard to his character and morals, and shun the slightest degree of intimacy with the depraved; let him beware of envy and discontent at the advancement of others; let him harbour no sentiment of superior birth to those around him, if he by chance belong to a better family than his neighbour; let him avoid paying servile court to any great man, or becoming his tool, and, being rendered arrogant by his notice, of behaving with contempt and fickle-

ness to others: should a considerable addition of wealth devolve on him, let him not give way to extravagance or ostentation, or treat his former friends with coolness ; let him avoid disputes and quarrels of every kind, and never without the most urgent necessity engage in a law-suit; and let no motive whatever engage him either as principal, or as a second, in the unchristian practice of duelling.

Be kind though prudent in lending money, and careful in exacting payment ; let him be ever ready to do any good offices among his friends and acquaintance, either with or without solicitation : to that effect, let him be ever ready to conciliate misunderstandings, and take on himself the office of peace maker; but in doing this, let him not pry into the affairs or secret transactions of others, for the mere purpose of gratifying vain curiosity, or to propagate any rumour to the disadvantage

of the parties, or make them the subject of an unguarded conversation.

Let no difference of opinion, either on religious tenets, politics, or local concerns, raise in your breast a single spark of animosity or resentment; endeavor to follow with strictness the directions given in the holy scriptures to all ranks and conditions of men, "to be quiet, and mind their own business;" a precept that strongly intimates the broils and contentions, caused by a busy meddling person.

CHAPTER VI.

A few Remarks on the Duties of Men as citizens and subjects.

SUBMIT yourselves, said St. Peter, to every ordinance of man, whether it be to the king as supreme, or unto go-

vernors; as unto them that are sent by him for the punishment of evil doers. (1. Peter, cii. v. 13.)

Those who are thus ordained by man to execute the functions of governors, are to be obeyed for conscience sake; and therefore are said by Paul to be ordained of God. "There is no power but of God:" every form of legal government is sanctioned by our creator; "the powers that be are ordained of God." Even the persecuting, tyrannical, and idolatrous Roman power, had authority from God to exact obedience from those to whom the apostle wrote; because their several countries had engaged to render it. Whence St. Paul infers, that whoever resisteth the power, and refuses to pay just obedience to lawful rulers, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. It is the duty of every subject to obey with cheerfulness the

laws under which he lives.—This, duty and reason inculcate: and her dictates receive support and strength from christianity. Render, said St. Paul, to each magistrate his due; tribute to whom tribute is due, custom to whom custom is due, fear to whom fear, and honour to whom honour is expected. In another part of the scripture, the same apostle says, "I exhort, therefore, that the first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men; for kings and for all those that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour."

That patriotism is a moral duty, is generally allowed by individuals of every party and religion. In every seminary for the education of the adults of the male sex, patriotism is set before the youthful pupil, as a ruling principle

of the nations with whose annals we are acquainted; as a foundation for every heroic action, and every generous enterprise, that throw a shining lustre over the classic ages. The best method by which every one may prove his love to his country, is by ardently endeavouring to discharge, with diligence and fidelity, the duties annexed to his station in life, and by striving to render himself and family patterns of christian virtue, useful knowledge, and modest, unassuming manners,—in every way exercising his abilities and influence to advance the welfare of his fellow-creatures. He who does this, is a true patriot!—He may pass his days in remote obscurity, and no opportunity offer to render splendid services to his country; and, yet the benefit of his services extend to multitudes. Thus the brook, flowing in silence through the valley, swells the mighty rivers.

Connected with the above, is the degree of attention which persons not engaged in the administration of affairs ought to pay to the conduct of the existing government; in this there are two extremes, into one of which it is not uncommon for a man to fall: some from a restless spirit of curiosity, some from a meddling disposition, and others, from a wish to raise themselves into importance in the eyes of their neighbours, take an eager part in every public measure, (the drift of which, perhaps, they do not understand) and are never truly satisfied, but when engaged in some political dissentions, or in the fabrication of petitions, addresses, resolutions, or remonstrances, often displaying to public view their ignorance, and consequently destroying their political consequence; for either approbation or censure misapplied defeats its own object: their private affairs are in the mean time neglected, and often fall

to ruin; and while these infatuated persons represent themselves as sacrificing every thing for the public weal, they experience contempt, disgust and ridicule, for such must inevitably become the lot of such troublesome and visionary projectors. Nor is this the worst effect arising from their absurdity; they bring an universal odium on every public inquiry into the conduct of the legislature, the most salutary species of control which a people can exercise; and thus contribute to bring others into an error the very reverse to their own, but equally prejudicial: for they who from habitual or acquired indolence, or from a distaste to political investigations, professedly decline all superintendance over the conduct of those entrusted with the guidance of national affairs, usually excuse their supineness by deriding the blunders of self-constituted politicians; but these persons are not aware of the impropriety.

Nothing so effectually operates to deter the government of any country from involving itself in improper enterprizes,—or so powerfully impels it, when engaged in such, to retrace their steps, as the consciousness that the public eye is steadily regarding its proceedings. He is the most sincere and able friend to his country, and acts with most wisdom, who, aware of the fallibility of the most experienced administration, and of the temptations which are attached to the possession of authority, regards with steady attention, devoid of ostentation and neglect of self-affairs, the conduct of those who manage the affairs of government; who places in them a reasonable degree of confidence, and forbears to harrass them, by interfering on trifling occasions; but who is at all times ready, when an important crisis presents itself, whether it be for the purpose of furthering equitable and beneficial undertakings, or of

counteracting iniquitous and impolitic measures, to give a temperate, yet firm and manly testimony of his real and decided opinion.

Let all those who are in any way concerned in the administration of justice, be careful in discharging the duties imposed by virtue of their office, with fidelity, exactness, and impartiality; let no views of private interest, or apprehension of giving offence to individuals, influence you; avoid every display of petty and undue authority; and where mercy or forbearance can be shown, without infringing on the justice due to others, let not your heart be steeled against the dictates of humanity: keep your hands clear from bribes, and stain not your conscience with such a hateful crime.

Let it now be remembered, that in every circumstance of life, a necessary degree of firmness of mind must regulate all our actions, even acts of huma-

nity and mercy. Steadiness of deportment, free from affectation or pride, the genuine offspring of sense and piety, is necessary to repel loquacity, impertinence, and rudeness in others; to curb the bold and licentious, and awe those who are hardened in vice. Let no man persist in a wrong measure through false shame; and, in particular, let him harbour no resentment against the person or persons who point out the vices, errors, or absurdities of which he is guilty; but strive to amend his life, and keep in that enviable frame of mind, which bears good will to all men.

CHAPTER VII.

Widowers, and second Marriage.

The tenure of life is frail and uncertain; no man can retain, when the Al-

mighty God pleases to stretch forth his hand, the most dear, valuable, and beloved wife from the icy fangs of death: youth, beauty, virtue, and merit, are no protection against this awful messenger. The case is peculiarly afflicting, when a family of infants survive their mother; their age calls for the benefit of maternal tenderness, and the father, to secure a virtuous companion for himself, and a mother to his children, finds it necessary to enter again into the holy state of wedlock; at least, this is in general the pretext for second marriage: but let this be done with wisdom and discretion; take not to wife a person scarce older than the elder of your own children; you can never expect they will pay due obedience or deference to her—it is out of the order of nature; look not in a second wife, so much for wealth and beauty, as for domestic virtues, tenderness, and sense; but let her birth and connec-

tions be equal to your own. In the event of children by second marriage, keep a strict watch on yourself, that your affections be not estranged from the offspring of your first union; and be equal in the distribution of your care, providing presents, and other testimonies of paternal love. If it should unhappily prove, that you are disappointed in the conduct you had fondly expected from your second wife, in her behaviour to the children of your first marriage, and you witness her neglect, ill-treatment or dislike, sometimes arising from too great a preference to her own offspring, interested motives, or a variety of other causes, then argue the subject mildly with her, and declare your sentiments, on a subject of such importance to yourself and family: and if you find this in vain, consider it as an important duty incumbent on you to place your neglected offspring under better care, and to ensure them,

as far as in your power, a permanent support, independent of your wife's cruelty or caprice.

When a man is left in a state of widowhood without children, the case is widely different; he is then the independent master of his own actions: he may contract a second marriage, without consulting any affection or interest but his own, and the object of his selection; but the father of a young family who acts thus, has much to answer for; should his children, grown to mature years, become disgusted, and quitting the protection a father's house affords, (or at least ought afford) hurl themselves into the paths of destructive vice, must not his conscience whisper to him that, "this is thine own work."

Happy is the widower, with his children, who entering again into the marriage state, meets with a truly amiable female, capable of forming his happi-

ness and that of his children; who, regarding the latter with a tender interest, will endeavour to supply the place of their lost mother; who, if she is blest with children of her own, will strive to unite both sets of offspring in one bond of unity and fraternal love; she will have no private interest, but happy in herself, and a blessing to the family; share with her approving husband, a consciousness of having acted right, for no man can be a pious christian, or a good subject that treats his own offspring with neglect or injustice.

PART II.

THE WHOLE

DUTY OF A WOMAN:

OR, A

Guide to the Female Sex,

FROM THE

AGE OF SIXTEEN TO SIXTY.

WITH

THE WHOLE ART OF LOVE.

OF THE

MARRIAGE STATE.

AND

THE DUTY OF A WIDOW.

BY A LADY.

FIRST AMERICAN FROM THE LONDON EDITION.

1822.

THE WHOLE

DUTY OF A WOMAN.

CHAPTER I.

Directions how to obtain the divine and moral Virtues of Piety, Meekness, Modesty, Chastity, Humility, Compassion, Temperance, and Affability, with their advantages,—and how to avoid the opposite Vices, viz. Impiety, Obstinacy, Immodesty, Uncleanliness, Pride, Uncharitableness, Intemperance, and Disdain, with the mischiefs that attend them.

Being to treat of the many graces and virtues, that are required to be strictly observed by our sex, I think I cannot do better than to begin with

that which more immediately is required to beautify the soul, which is Piety, and then the rest in order.

Piety, is certainly an excellent adornment to the soul and body; and indeed Solomon well admonished us when he said, "Remember thy Creator in the days of thy youth," for your duty to God is an introduction to all other felicities in this world and that which is to come.

Be therefore mindful of this, "Pray earnestly." Meditate on his love and kindness towards you, that he may continue his blessings to your comfort. Consider you are wholly God's portion by title of creation; and that whatever you enjoy proceeds from him. And therefore all your endeavours must be entirely employed in his service, in doing all the good you can, our sex being privileged with great advantage of this by reason of the leisure they have to proceed in it.

2. It is not alone sufficient that the service of God is imprinted in your mind, but it must be put in practice, and nothing that is in your power omitted; and if you fail in either, you must redouble your diligence to recall the time you have spent amiss. And be often in meditation and prayer, that no temptation may find an opportunity to fix upon your wandering thoughts; these two are main pillars of religious duty. Meditation, like the eye, views our mercies; and prayer, like the hand, reaches to us those mercies.

3. Let God be all and all with you; set your affections on nothing that may divide you from him, for that is robbing him of his honour: Love Him with all your heart, and all your soul, and all your strength.

4. Be in charity and kindness with all people: relieve those who are in want, according to your ability: instruct those who do amiss, and persuade them

to reform their lives: give no occasion for scandal or reproach; but let your conversation be an example to others. In your private devotions be frequent and fervent; and in the public assemblies of God's worship, behave yourselves with all reverence, modesty, and becoming decency. Be attentive, and fix your mind on what was the occasion of your coming thither, that God's words may be imprinted in your hearts. Forget not to communicate; but, above all, be sure, by prayer, self-examination, works of mercy, and charity, to prepare yourselves for the reception of that adorable mystery. Let not anger or passion prevail over you, but be humble, and so shall you prosper in all your ways; for the Lord shall be your portion and your exceeding great reward. He will protect and keep you safe in this life; and in the next, take you to dwell with him in eternal glories; when, on the contrary,

Impiety pollutes and poisons the sweets of this life, taints your names and reputation, and wounds your souls, lays perpetual snares and stumbling-blocks in your way, to make you fall into various mischiefs. But that which is most grievous to be borne is, that it makes God your enemy! whose anger is sharper than a two-edged sword. In brief, sin is a monster that came into the world by the disobedience of our first parents, and brought with it innumerable woes; and though the devil, who is its parent, labours, by his agents, very industriously to cover its deformities under borrowed names and specious pretences, yet, in the eyes of the virtuous, it is so ugly and deformed, that it is to be loathed and abhorred; therefore as it is an enemy to God, be you always at enmity with it, so that you may arrive in the end at the kingdom of glory by all the ways of grace, prudence and religion.

Meekness is not only recommended to us all as a christian virtue, but particularly to women, as a peculiar accomplishment of the sex. As St. Peter, after mentioning of all the exquisite and costly deckings of art, recommends to you, above all, this one ornament, "A meek and quiet spirit," with this eminent attestation, "That it is in the sight of God of great price." But although meekness be in itself an entire single virtue, yet it is diversified according to the several faculties of the soul over which it has influence; so that a meekness of the understanding, a meekness of the will, and a meekness of the affections, all concur to make up a meek and quiet spirit; and we shall speak of these in their order.

1. The meakness of the understanding consists in a pliableness to conviction, owing our faults and unworthiness without repining.

2. The meekness of the will lies in its subordination and submission to a more supreme authority, which is the Will of God; and in natural and moral reason, and in human constitutions, to the command of superiors. And so long as the will governs itself, it transgresses not the meekness required of it.

3. The meekness of the affections consists in reducing the passions to a calm temper, not suffering them to ruffle or to disturb us within, nor, to disquiet others without; and to this regulation, meekness is generally subservient. To meekness may be opposed,

Conceitedness, Obstinacy, and Inordinate Passions, both troublesome to yourselves and others, such as Revenge, Fury, &c. But to avoid these, hear what our Saviour says, "Blessed are the meek in spirit, for theirs is the kingdom of Heaven."

1. Modesty is properly termed the science of decent motion, as being a

guider and regulator of all decent and comely carriage and behaviour, checking and controuling rudeness; and is held the great civilizer of conversation, balancing the mind with humble and sober thoughts of yourselves, and ordering every part of the outward frame in the most winning and obliging manner.

2. It appears in the face, in calm and comely looks, where it makes due impressions; so that it seems from thence to have acquired the name of shamefacedness; and truly, whatever the modern opinion of some may be, there is nothing adds a greater lustre to feminine beauty.

3. Modesty confines itself not to the face only, but spreads itself in life, motions, and words, banishing all indecency and rudeness, all insolent vauntings, and whatever may render our sex troublesome, or uneasy, in company or conversation. It refines and

tunes the language, modulates the tones and accents, not admitting the intrusion of unhandsome, earnest, or loud discourse, so that the modest tongue is like the imaginable music of the spheres, sweet and charming, but not to be heard at a distance.

4. As modesty prescribes the manner, so it also does the measure, of speaking. It restrains all excessive talkativeness, which is so rude and imposing on company, that there can scarcely be a greater indecency in conversation.

Modesty therefore ought, if you have respect to virtue and a good name, to appear on its highest elevation. Your looks, your speech, and your whole behaviour, should rather be to learn and observe than to dictate and prescribe, unless upon very emergent occasions; and therefore, as you value your reputation, keep up to the strictness of this virtue, least when you conceive it not amiss, in trivial matters,

to launch beyond the bounds of modesty, you are violently carried too far to retreat before you are aware of it; as I shall show you in the contrast to this excellent adornment of our sex.

Immodesty is held, even in heathen nations a great reproach and scandal, especially where it is found in women; and St. Paul, who speaks by an excellent spirit, commands, that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) with God's work." [1 *Tim.* ii. 9.] So that when those who are not well affected to modesty have strained their art to the highest pitch, an innocent modesty and native simplicity of look will triumph over their artificial beauties. And, indeed, if a woman be adorned with all the embellishments of art and nature to boot, yet if boldness,

scorn and haughty looks be imprinted in her face, they blot out all the lines of comeliness, and like a dark cloud over the sun, shade the view of all that was otherwise amiable; and render its blackness but the more observable by being placed somewhat nearer that which was apt to attract the eyes; and leave a stain on their names and reputation.

2. There is scarcely any thing to be found that appears more indecent than to be proud, or too forward in talk, or indecent in behaviour. Yet now we too sadly see that which former ages called pride and boldness, is called the sign of a great spirit, genteel breeding, and confidence. Yet I have seen such bad superstructures built on that foundation as I hope will not recommend them to any person of our sex.

Chastity is that grace which restrains to the keeping of the body and soul pure, in that state which they are

placed by God, whether of the single or of the married life; concerning which, our duty is thus described by St. Paul, [1 *Thes.* iv. 3, 4, 5.] "For this is well pleasing to God, even our sanctification, that ye should abstain from fornication; that every one of you shall know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, who know not God."

Chastity consists either in virtuous abstinence or continence. Abstinence is properly attributed to virgins or widows; continence to married women.—Chaste marriages are honourable and pleasing to God. Widowhood is pitiable in its solitariness and loss, but amiable and comely where it is adorned with gravity and purity, and not sullied with the remembrance of past pleasures, which in this state, chastity will not admit of, nor with present desires of returning to a second bed. Having

great opportunities for retired devotion, and being empty of cares, it ought to be full of prayers; and employed at all convenient times in holy duties. Being unmingled with the world, it is more apt to converse with God; and by not feeling the warmth of a too forward or indulgent nature, flames up with holy fires, till it be burning like the cherubims, and extasied order of holy and unpolluted spirits.

The virtue of Chastity, above all, is so essential and natural to our sex, that every deviation from it is in a manner departing from womanhood; and the total abandoning of it, ranks you among brutes. An unchast woman is looked upon as a kind of monster; a thing divided and distorted from its proper form, especially by chaste and virtuous persons. And I dare appeal to the forwardest of those who go thus astray, (and in dishonouring themselves, give occasion of scan-

dal to our sex,) whether at first, they could not with more ease have kept their virtue than have lost it. Certainly such are the horrors and shame that precede those first guilts, that they must, as it may be termed, commit a rape upon themselves (that is, force their own reluctancy and aversion) before they can become willing prostitutes to others: this their seducers seem well enough to understand, and upon that score are at the pains of so many preparatory courtings, and expensive presents, as if this were so rare a crime that there were no hopes to introduce it but by a confederacy of some more familiar vices, such as pride or covetousness; therefore have a care of these snares.

"For know you not," saith St. Paul, "that your body is the temple of the Holy Ghost?" If this be so, will you defile it, when God himself threatens to destroy you, if you do?

HUMILITY is a great ornament to our sex; and the graces of it are exercised by the following rules.

1. Think not yourself better for any thing that happens to you from without; for though you may have many gifts bestowed upon you better than others, yet you consider you are a mortal creature, wholly relying, as well as others, upon God's protection, mercy, and providence; and take no praise to yourself, but that you have a little time to employ in his service who brought you into the world, and in whose hands are all your riches and honours, and even breath of life; who can, if he pleases, take from you what he has given, and bestow it on the poorest and meanest person on earth.—However, humility consists not in railing against yourself, or in going in base apparel, but walking softly and submissively, in a mean opinion of yourself, being content to want praise or outward ap-

plause; and not troubled or angry when you are slighted or undervalued. Never be ashamed of your birth, your parents, or calling, for the meanness or poverty of any of them; but speak as readily and indifferently of meanness as you would of greatness. Primislaus, king of Bohemia, was raised (by the queen casting her affections accidentally on him, as she passed by his field) from the plough to the throne, yet was so humble, that he kept his country shoes always by him, to put him in mind of his lowly condition. The furniture of Agathocles's table demonstrated that he was raised from a potter to be king of Sicily. But what need I insist upon these, when the King of kings propounded himself so imitable by his disciples, so signally in nothing as in the Twin Sisters, viz. Meekness and Humility: Learn (says he) of me, for I am meek and humble; and you shall find rest to your souls.

2. Never speak or think directly tending to your praise, that is, on purpose to be praised: and when you have said or done any thing for which you cannot avoid receiving praise, take it indirectly; and, then, disrobing yourself of it, return it to God, reflecting that he is the giver of the gift, or the blesser of the action: and give him thanks for making you an instrument of his glory, for the benefit of others. Secure a good name by living virtuously and humbly; let your face, like that of Moses, shine to others, but make a looking-glass for yourself. Use no stratagem or device to get praise, nor seek for any reward here, but walking uprightly and humbly with God, and those you converse with here, then you shall one day be exalted to heaven, when the proud and haughty shall sink in the depths of misery.

Pride is next, and is as opposite to humility as light is to darkness: the

latter will lead you to the first; and the former, those who court it, to the last.

1. Consider then what vile creatures, who are but dust and ashes, have to be proud of? If of our bodies, they are weak or impure, subject to diseases, to decays, to die, corrupt in the grave, and turn to rottenness.

2. Is it your strength you boast, or grow proud of? In that you are inferior to many irrational creatures; nay, that which makes too many of our sex proud, and look down with disdain, even the conceit of beauty, is of no value. It makes such a swelling in their minds to see, in colour and fragrancy, they are rivalled and outdone by various flowers; and they forget, that when most florid and gay, a few ague fits will soon change all their beauty into paleness and deformity.

3. If proud of learning or of parts, the first of these runs contrary to pride,

teaching humility; the second, civility and a modest behaviour. To be proud of riches is yet more foolish; for if you will exalt yourself above others because you have more gold, consider how much you are to give place to a cabinet of jewels. If proud of your birth, you are proud of the blessings of others, not of your own; for if your parents were more eminent in any circumstance than their neighbours, you are to thank God, and rejoice in them more than any value in yourself. Remember, then, to check all pride in your mind; for what were you before you were begotten? Nothing. When in the first regions of your dwelling, before your birth? Uncleanliness. What for many years after? Weakness. What in all your life? A great sinner. What in all your excellences? A mere debtor to God, to your parents, to the earth, and to many creatures. Meditate but on these things, and you will

soon find there is nothing more foolish than to be proud.

Compassion.—This seems natural to our sex, whose soft breasts were made to entertain tenderness and pity, so that I find Solomon could not conclude the character of his virtuous woman without it; he says, "she stretched forth her hands to the poor, and reached her bread to the needy; [Prov. 31. 20.] that is, she was compassionate, and had bowels full of mercy; and when she saw any poor object, it did, as it were, command her alms. So that application is very obvious, and admonishes all who own the title of virtuous woman to prefer the necessities of others before their superfluities and delicacies.—Nay, if you look farther, and consider who it is that is personated in the poor, who begs for every needy supplicant, and who will own every act of mercy as done to himself, you will moderate your enjoyments, and

excite yourselves to this act of compassion, as ashamed to serve yourselves before the poor; or let them stand naked, or hungry, whilst you are solacing with that which would relieve them; lest at the great day of judgment, when you stand in the utmost need, you be justly upbraided with this want of compassion; and eternally excluded from all comforts, because you refused to lend any succour to your distressed fellow-creatures on earth.

2. Consider, if the bowels of God's tender mercy should be shut up against you, in what a miserable condition you would be, when from his bounty proceeds all that you enjoy. Look up to the Giver with a serious contemplation of mind, and you will soon perceive to what end his donations are bestowed upon you ; you will find the stock he has lent is but to try you in this virtue of compassion, or charity to those from whom he has restrained the things of

this world: and then you will find it a very commendable industry to qualify yourselves to be helpful to the poor, in as many instances as you can, to provide medicines for such as by disease or casualty want that sort of relief: a charity which is practised by many, and I wish it were by more: and instead of repairing, or rather disguising your own complexions, study the reparation of the decrepid limbs of poor supplicants; for though it be less fashionable, it will cast a sweeter savour in God's nostrils, with the smell of unguents and balsams, than with the most exquisite odours or perfumes on our own person.

Besides this part of compassion, there is another act of mercy, which is to forgive injuries, laying aside all resentments and thoughts of revenge: though, to some of the hot spirits of our sex, this may be thought a very hard lesson, yet, if they do not, they

must confess they dissemble with God when they say the Lord's Prayer, or at least expect to be "forgiven those trespasses" which they implore a pardon for. Consider yet again, that God knows the secrets of all hearts, and if we forgive not others, we cannot expect to be forgiven.

3. UNCHARITABLENESS is that which strikes at the foundation of Christianity. And those who divest themselves of mercy and compassion, do in vain declare themselves to be Christians. For what can you think of yourselves when you wilfully disobey what Christ has chiefly enjoined you, and in lieu of what you may suffer by it, promises salvation! And, more especially, how can you answer it if you have so devoted your hearts to vanity and luxury, that you have neither will nor power to succour the wants of others? How unjust is it, that those who study to fling away money on themselves, cannot be

tempted, by an opportunity of distress, to drop alms to the poor! But when a poor starving wretch shall find such hard hearts under such soft raiments, and see that any one of their baubles and loose appendages of dress bear a price that would warm their empty bowels, and refresh their fainting spirits, it is enough of itself to embitter the spirit. Let this then be seriously remembered, lest you fall hereafter under the same reproach as the rich man in the gospel. [Luke 16. 25.] "Remember that thou in thy lifetime receivedest the good things, and Lazarus that which was evil; but now he is comforted, and thou are tormented."

Besides this part of mercy in giving alms, there is another, which is forgiving injuries. This is that part of compassion which we peculiarly call clemency; a virtue which not only Christianity, but morality recommends. The heathens were admired in this; and

the Christians far exceeded them in the primitive times, following the example of their great Lord and Master, who prayed for his crucifiers, "Father, forgive them," &c. [Luke 23. 34.] But now we find it much altered, and therefore it ought to be amended by those who expect to be forgiven of God. Revenge and Malice being the offsprings of Satan, they should be avoided as monsters made for ruin and destruction. For as there is no monster so deformed as that compound of a man and beast, so nothing can be more unnatural or odious than a woman tiger.

Temperance.—As sobriety is the bridle of the passions of desire, so temperance is a curb to restrain us from an immoderate use of meat, drink, and recreations that may injure our health, and hinder the work of the soul for natural and holy purposes; but when delight is the only end, it is the contrary; for such eating and drinking is not serving

of God, but an inordinate action, because it is not in the way to that end.

2. Be strict in your judgment concerning your proportion, and suffer no occasion to make you enlarge beyond what is ordinary, lest you exceed the bounds of moderation; and as you take this caution yourself, never urge any one to eat or drink beyond their desires. Take into this St. Paul's advice, "Let us of the day be sober," &c.

3. Begin and end your time with thanksgiving, so that you may carry your mind and spirit to the celestial table, often thinking on it, and often desiring it, that by enkindling your desires to heavenly banquets, you may be indifferent and less passionate for the earthly. Mingle discourses pious, or in some sense profitable, and in all senses charitable and innocent. To conclude, let you drink so serve your meat, as your meat doth your health, that it be apt to convey and digest it,

and refresh the spirits; but let it never go beyond such refreshment as may a little lighten the present load of a sad or troubled spirit; never to inconveniency, lightness, sottishness, vanity, or intemperance. Be not impatiently desirous of any thing, so that you cannot abstain from it, for that is to lose your liberty, and to become a servant to meat and drink.

INTEMPERANCE is hurtful to nature, by creating diseases; to your good name, by bringing a scandal on it; and to your soul, by clogging the spirit, and hindering it in the offices of its devotion; especially intemperance in drinking, a vice detestable in all, but particularly in a woman, who in that case puts a double violence upon her nature, the one in the intemperance, the other in immodesty; and though such may take their copy from men, yet surely nothing human is such a beast

as a woman who gives herself up to intemperance.

Affability is so becoming in our sex that it is one of their chiefest ornaments and moral virtues, and more absolutely necessary in them than in men, and for its cause, is derived either from a native candour and generosity of mind, or from a noble and ingenuous education, or conjointly from both; and these are as good originals as any thing merely moral can flow from; and this virtue reaches farther, and grasps at that which is divine, for as far as it partakes of humanity, it must of sincerity also, that being a virtue whose very elements are plainness and simplicity; for as it has no designs that want a cover, so it needs none of those substitutes and dissemblings, those pretences and artifices, which are requisite to those who do. It is the precept of the apostle, [Phil. 2. 3.] "In lowness of

mind, let each esteem others better than themselves."

2. Courtly and affable carriage and behaviour are such charms, that they endear all, but especially your inferiors, to you, and keep up a reputation in spite of many blemishes; a pleasant word or look from a superior is kindly taken, and insensibly steals away the heart. A friendly salutation is as easy as a frown or a reproach; and a kindness may be preserved by them, which, if once forfeited, will not, at a far greater price, be recovered. Besides, when vicissitudes are considered, it may be a providence to you; the greatest persons upon the turn of fortune, often stand in need of the assistance of the meanest; then you will be sure of friends in need to comfort you, and will rejoice that, by your affability you have linked them to your interest.

Disdain is contrary to this, and will not fail to procure you enemies, as it is

itself an enemy to civil society and conversation. Frowns, haughty looks, early words, or an expectation of more cringing or submission than is due cannot be well relished or digested. A proud temper is hateful to all, especially to those who are of an affable disposition; it shows the birth or spirit to be mean or poor; and gives a suspicion that it is but a pageantry of some mushroom newly sprung up that stands so stiff; so that, instead of keeping others at a distance, it invites them to a near inspection; and if there be any flaw, either in their life or birth, it will be sure to be discovered, there being no such prying inquisitor as curiosity urged by a sense of contempt.

CHAPTER II.

The Duty of Virgins; directing them what to do, and what to avoid, for gaining all the Accomplishments required in that state; with the whole Art of Love; being directions how to receive the addresses either of Noblemen, Gentlemen, or Tradesmen, with such prudence as not to be accounted scornful, morose, or fond; wherebh persons of the meanest rank may raise their fortunes to the highest pitch of honour and greatness.

Having given you an account of those general qualifications which are at once the duty and ornament to your sex, there are, notwithstanding, material differences arising from the several states and circumstances of life; some whereof may require a greater degree of the former virtues, and others distinct or peculiar requisites, adapted to

their particular state and condition; and therefore I propose to consider them in their order; that is, Virginity, Marriage, and Widowhood; and which, as they differ widely from each other, so, for the discharging their respective duties, there are particular cautions to be observed.

Virginity, or the Virgin State, is the first in order. (Childhood I willingly pass over, until you arrive at the years of discretion, which may be properly counted at the age of sixteen and so onward.) This is a part of life which claims a great share of virtue and innocency to set it off with true lustre; but, above all, modesty, as it relates to chastity and decent behaviour in which you in this state are more especially concerned: for the very name of virgin imports a critical niceness in this point. Every indecent curiosity, or impure fancy, is a deflouring of the mind, for even the least corruption to

them gives some degree of defilement to the body too. For between the state of pure unspotted virginity and prostitution there are not many intermediate steps: and if you take any of them, it is so far departing from your first integrity: for she who listens to any wanton discourse, has violated her ears; she who speaks any, her tongue; and every immodest glance vitiates her eyes, and even the slightest act of dalliance leaves something of a stain behind it. There is therefore a most rigorous caution required therein: for as nothing is more clear and white than perfect virginity, so the least soil or spot is the more discernible. Besides youth is for the most part flexible, and easily warped into crookedness, and therefore can never set itself too far from temptation. Our tender blossoms we find ourselves obliged to screen and shelter, because every unkind air nips and destroys them—and nothing can be more nice

and delicate than maiden virtue, which ought not to be exposed to any of those malignant airs which may blast or corrupt it.

Curiosity in a virgin is often very mischievous. It is a temptation which foiled human nature even in Paradise, and the truth is, an affected ignorance cannot be so blameable, in other cases, as it is commendable in this; indeed it is the surest and most invincible guard; for if you are curious to know indecent things, it is odds but you will too soon and too dearly pay for that learning. The suppressing all such curiosities is therefore what I would recommend, as it is that which will protect and secure all the rest to you. But when you have this guard upon yourself, you must likewise provide against the foreign assailants, the most dangerous whereof I take to be,

Company and Idleness: Against the first, provide for, by a prudent

choice of conversation, which should generally be with your own sex, who will entertain you innocently, if not profitably. Against the second, you may secure yourself by a constant employment in such things as are ingenious and worthy of your time: such as acquiring any of those ornamental improvements which become your quality, as writing, needle-work, painting, drawing, languages, music, or the like: and if I should here insert the art of economy, or the management of household affairs, I think I should not affront you in it, that being the most proper feminine business, from which neither wealth nor greatness can totally absolve you; and a little of this in your parents' houses would much assist you in the practice when you come to your own.

As in your behaviour, so in your dress and actions be sober and modest, that you give no occasion of being charged

with affectation: and that you may approve yourselves in the sight of God, by confining yourselves within the due limits of decency and decorum.—And truly it is not a little that concerns you so to do, for your age is that which must either confirm or blast the hopes of all succeeding seasons, without a wonderful providence. Therefore let the severest notions of modesty and honour be deeply impressed in your minds—graven as with the point of a diamond, that they may be as indelible as they are indispensable to the virgin state.

Obedience is also another very requisite quality. The younger virgins being supposed to have parents, or if any have been so unhappy as to lose them early, they are left in charge of friends or guardians who are to supply the place of parents; to them, obedience is to extend itself in all things that have no cause of exception, or where

the injunction is lawful; and there will occur many particular occasions of paying great reverence to the judgments of your parents or guardians, of having a distrust of your own: and should it happen that your parents are not qualified to give much advice, yet, from the general imbecility of your age, you may with more safety venture yourselves to your parents' guidance that your own; for humility and obedience are less malignant than those of presumption and arrogance.

CONDUCT is next to be considered, of which you must be very circumspect, and not trust too much upon yourself, but rather depend on those whom God and nature hath subjected you to. How many poor innocent creatures have been indiscreetly ensnared by trusting too much on their own judgments, and by rejecting the wiser counsels of others; therefore you must not look upon good advice as a restraint or burthen, but as

your shelter and protection; for where that is wanting, those who have ill designs will easily get into your company when you are destitute of a guard to keep them out; and then as easily, by fulsome compliments and flatteries insinuate themselves into your graces, while you have not sagacity to discern for what insidious purposes they throw out a bait for you to nibble at, please you with their courtship, and it is great odds if you escape the hook. At first, perhaps, you only like the wit and railery, then the graceful language and address, after that the freedom and good humour, till at last you come to like the person. Therefore it is a necessary caution that you consider these particulars, lest you be undone by running into errors, and cast yourself away before you are aware.

A virgin state, in its natural innocency, is the life of an angel; however, since the word of God warrants the al-

teration of their condition, I shall not go about to confine your inclination to a perpetual continuance of it, but leave you free as to that point. She who has devoted her heart to God, the better to secure her interest against the most insinuating rival of human love, intends to admit none, and prays that she may, by those humble purposes, consecrate herself to God; and is perhaps more acceptable than if her presumption should make her more positive, and engage her in a vow she is not able to perform. But this is a case that needs not much starting in our nation, so very few being so far transported with the zeal of a voluntary virginity, that scarcely are there any who have patience in it when necessary; the old maid being looked upon as the most unfortunate creature in nature by the younger sort, especially of her own sex; and I so far yield to the opinion, as to confess it is so with those that are kept

in that state against their wills, but certainly the origin of their misery is from the desire, not the restraint of marriage; let them but once suppress that, and the other will never be their infelicity. So that there might be a prevention of this impure scandal, if the superanuated virgins would behave themselves with gravity and reservedness, and addict themselves to virtue and piety: this would give the world cause to believe it was not their necessity, but their choice which kept them single; and why they did not marry, was, because they were pre-engaged to a better and more pure passion, and espoused to the heavenly bridegroom: This would give them, among the sober sort at least, the reverence and esteem of their neighbours. But since the maine end of creation was to increase the world, without which it would soon become a silent desert or wilderness, and to the end that propagation might be continu-

ed, God, the all-wise Creator, has added desires, and where those desires are prevalent, it is but proper that the design of them should be answered in chaste marriage, when it is allowed.

There are, therefore, but a few more propositions I shall lay down in a virgin state, before I shall endeavour to instruct you in entering on the marriage-state; so as to lead you thence into it by the most advantageous ways and methods; and beginning with suitable and sincere affections, it must, by a continual mutual love, end in the wished-for felicity, which every one of you desire when you enter into it.

Friendship is in a particular manner recommended to you as a thing of great weight and moment; and it is your business, as you value your reputation and welfare, to make a prudent choice of those whom you entrust in this matter. Do not bestow your friendship too lavishly at first,

since, like other things, it will be the sooner exhausted ; neither let it be of too swift a progress, for that is a certain sign it will not be of long continuance ; and you will be responsible to the world by taking those into your esteem as friends who are undeserving, for in that case you will bring yourself under the disadvantage of their character.

If it happens after, that those you have contracted friendship with, should depart from the rules of virtue, you ought, however, not to be overhasty in a belief at the beginning, but being well informed of the truth, you must, without breaking too abruptly, make a fair and quick retreat from such mistaken acquaintance, lest their scandal and guilt injure your name and reputation. And this is so nice a point, that you must not be ready to join in the censure of your friends ; nor on the other side, to defend them with too much

warmth ; for if the report be true, you will draw an ill appearance on yourself, and it will be conjectured, you plead in this case not without some consideration to yourself ; your ignorance may lessen the guilt, but will improve the censure of the just upon you. Let the good sense of those you contract friendship with be a chief ingredient in your choice of them, else, let your reputation be ever so clear, it may be clouded by their faults.

Censure is to be avoided as much as may be, either by you or others, living so that you give no occasion for it ; and before you pass it on others, let the cause be well considered; and when you do it, dwell not too long about it, but give a gentle touch, and pass it over, unless you can do good by it in reclaiming vice and promoting virtue : and this must be done as privately as may be, lest the party, judging uncharitably of your intention, run into worse

occasions of scandal, and reflect upon you for making ill-timed reproaches. Virtue, which is appareled with thorns is too rough for this age, and therefore it must, to make it the more pleasing, be adorned with some flowers, or else, in these particulars, it will be ill taken; so that where it may be fit to strike, do it as gently as you can; do it in the tenderness of your sex; and then you may assure yourself, that where you do it, you will wound them more, and do less hurt to yourself, by a gentle stroke, than by being severe and violent. Be, therefore, quick in seeing faults, that you may avoid them in yourself, but slow in expressing them.

You are in all other cases to consider the invisible thing called a good name, it is made up of the breath of numbers that speak well of you, so that if by a disobliging word, you offend the meanest, the gale which is to bear up your esteem, will lose its strength; and

though nothing is so vain as the too earnest pursuit of empty applause, yet to be kindly used, and well thought of by the world, is like a glory round a woman's head; it is like perfume that scents wherever it goeth; it is a charm against spite and ill-will. Malice may empty her quiver without wounding; for without the consent of the world, a scandal doth not go deep; it is only a light stroke upon the injured party, returning with greater force upon the inflictor.

Behaviour and Conversation. In these you must take virtue and prudence along with you for your guide: Be vigilant and cautions, because in this particular you will have many eyes upon you; yet not altogether excluding a mixture of freedom, so far as it may be innocently and seasonably timed: yet, should you find this make you subject to censure, you must in some measure restrain it; for if you see the danger at

ever so great a distance, it will be necessary at that time to shorthen the line of liberty; for when you allow yourself to go the extent of every thing that is lawful, you are so very near going farther, that those who lie in watch will begin to notice you. Mankind, from the double temptation of vanity and desire, are very ready to construe evey thing a woman doth to favour their purposes; but few will make an imprudent attempt, till they have some glimmering of encouragement. It is more safe therefore to prevent such forwardness, than go about to cure it; because, from being once allowed, it soon gathereth strength, and soon claims a right from having been suffered before with impunity. Therefore in all your conversation avoid such civility as may, in this matter, be taken for an invitation: beware how you bring a cloud upon your reputation, in giving way to that which many women call an

innocent liberty or freedom; for there are many of our sex that will be ready to help on the least appearance, that giveth a handle to be ill-turned. They will not be displeased to improve their own value at the loss of your reputation; for it distinguishes them the more, exalts their credit higher, and like a picture, set off with shades, they seem fairer when they make your actions to be less innocent than theirs; and it seems to them that their load of infamy is lessened by throwing part of it upon others; so that they will not only improve when it lieth in their way, but take pains to find out the least mistake an innocent woman committeth, in revenge of the supposed injury she does, in leading a life which is a reproach to them.

However, even to the other sex, you must shun ill-bred affected shyness, nor use an unsuitable roughness to your own; for these are unnecessary to your

virtue. But you must take up a way of living that may prevent all raileries or unmannerly freedoms: carry looks that may forbid without rudeness, and oblige without invitation; but this is so nice, that it must engage you to have a perpetual watch upon your eyes, that no careless glances give more advantage than words; for those may be thrown out at random, and bear doubtful meaning; but men look on the eyes as the heart's interpreters, and gather more assurance from them of encouragement than from the tongue; their language being more significant and observable to men.

Your Civility must be always preserved, but not by any means be carried to a compliance, which may betray you into irrecoverable mistakes; for the doubtful word compliance has led more of our sex into blame than all other things, carrying them by degrees into a thing called a good kind of a wo-

man, an easy idle creature, that hath neither good nor ill but by chance : not having judgment or choice, but leaveth those to the company she converses with to frame and determine for her.

DIVERSION is some amusement or relief from the toils of life : a refreshment both of the body and mind. This must be moderate and suitable ; but be not too eager in the pursuit of pleasure; for that, whilst you are young, is dangerous, and to catch at it in riper years is grasping a shadow : for then, being less natural, it grows indecent; and indeed, though you suppose to have it, you will find your mistake, or at least cannot hold it.

Diversions are most properly applied to ease, and relieves those who are oppressed by being too much employed. Those who are idle have less need of them, yet, above all others, they are most given to them. To unbend our thoughts, when they are over-

stretched with too much care, is natural and necessary: but to turn your whole life into one large holiday, not only palls the pleasure, but renders you ridiculous.

The mind, as well as the body, is tired by being always in some employment: too serious breaks it, and too diverting loosens it; it is only variety that giveth the savoury relish: a frequent repetition grows first to indifference, and after becomes tedious; but whilst they are well chosen and well timed, they cannot be blameable: yet, to make yourself cheap by trying others with your diversions, is one of the meanest things that can be done.

To play even to entertain company, or to divert yourself, is not allowable: but to do it often, so as to be called a gamester, is utterly to be avoided, next to things that are criminal. It engages you to a habit of idleness and to bad hours, and often introduces you

to ill-mixed company, and to acquaintance that will not be for your credit. And indeed, if you should see your faces upon an ill-game, at a deep stake, you would certainly desist from any thing that could put your looks under such a disadvantage.

To dance, or play on any suitable instrument of music, is commendable; but in the first place, remember the end of your learning it was that you might better know how to move gracefully, for it is only an advantage so far; and to go beyond it, as excelling in dancing, is no great commendation. As for music, it is to delight the sadness of the mind, and smooth the hours of melancholy, but be careful not to do this too often because you do it well; the safest method is to do it only in private company, among particular friends, and then carelessly, like a diversion, and not with study and so-

lemnity, as if it were a business, or yourself over much affected with it.

Your behaviour to your superiors must be what is seemly and becoming, that is, with such civility and obliging respectfulness as may win upon them, not only to esteem you, but rank you among the number of their friends, and speak well of your deportment and demeanor, as one of a polite education and good parts.

Your equals must be treated with that civility and freedom the occasion requires, lest you be reflected on as proud and conceited. A young lady or gentle-woman will find a great uneasiness in conversation, if she appears solicitous to engross all respect to herself; you ought therefore to be contented with a reasonable share, and allow it to others, that you may have it returned to you. You must not be troublesomely nice, or discover yourself to be too delicate, as if

ordinary things were too coarse for you: this is an unmannerly and offensive pride, and where it is practised deserves to be mortified, which indeed is often the case. You are not to dwell too much on your quality, but seem low in your own opinion, that others may exalt you; your fame sounding far more sweet in the mouths of others than in your own.

Your inferiors expect courtesy and obliging condescensions towards them; and in doing them all the good offices you can, it will much endear you to them; and, indeed, this many times keeps up a reputation in spite of blemishes. A kind word, or pleasing look, from a superior, is strangely charming, and rivets their affections to you; which consideration made the wise man prefer a good word before a gift. It is a cheap way of gaining love. A frown, or a reproach, puts you to more trouble than good words, or an affable, smiling

temper. It was the saying of a good emperor, that he would so entertain the addresses of his subjects, as, if he were a subject, he would wish the prince should so entertain him; this is a rule very worthy to guide all persons, especially those of honour, in their intercourse with others. And when you meet with cold neglectful treatment from any above you, then reflect, that if you give the like to those below you, they will doubtless have the same sense, and be the like hurt; and therefore resolve never to offer what you so much dislike to bear; and by thus doing you will convert an injury into a benefit. You will civilize yourself by the rudeness of others, and make their ill-nature your own discipline. Some indeed make quality an idol, and their reason must fall down and worship it. They would have the world think that no amends can be made for the want of a great title or ancient coat

of arms. They imagine, that with these advantages they stand upon the higher ground, which makes them look down on merit and virtue as things inferior to them. This mistake is not only senseless, but criminal too; for it is estimating themselves upon the acquirements of their ancestors, rather than upon things which are valuable in themselves.

THE WHOLE ART OF LOVE.

Having well considered and duly weighed the former virtues and accomplishments, both divine and moral, I suppose you now at years capable of entering into the holy state of matrimony, ordained at first by God in paradise, and since not only in sacred writ, but highly esteemed by all civi-

lized nations. And that you may not rush upon so weighty a thing rashly, or unadvisedly, I shall, (to conclude the virgin state,) lay down some rules and directions, that will not only be a sure and safe conduct to such as are placed in stations of eminence, but even to those of lower degree, so that the meanest may raise her fortune by them; for I have often observed, through cautious and prudent management in matters of love, many poor virgins have been initiated into families by marriage who have been not barely enriched by them, but given such reputation and credit by their virtues, that they have outshone those who but a little before looked down upon them with contempt.

Love is the noblest passion of the mind, and therefore ought to be entertained as it deserves. It may be divided into two branches, divine and human, and not confounded in itself,

unless abused or jostled out of its centre; or, to speak more properly, the shadow represented for the substance. The first part has been in a great measure laid down in the foregoing discourses: therefore I shall only touch lightly on it in the second—my intent being to instruct virgins, of all degrees and qualities, in the guidance of their fancies—and also to discover those designs and counterfeited pretences which are too often used to ensnare their affections.

You of the higher rank, who stand as it were upon pinnacles, and are more conspicuous to the eyes of the world, must move in this great business with the most exact caution, and regard to your virtues. Keep your eyes and tongue within command, that you may render civility when it is discreetly to be done—yet do not give, by glances or expressions, such encouragement as may turn to your prejudice: for men

are always on the watch to lay hold of an opportunity, and nothing gives them greater hopes than to see a young lady free of temper, forward in talking, and willing to entertain them with her discourse, to appear, as she supposes, witty: or, as some do, to speak loud, to be more noticed: which looks as if they beat their drums for volunteers: but rather, in all your behaviour and carriage in this nice matter, you must be extremely circumspect neither to provoke nor entice, till you know upon what foundation you are; it must be such as may secure you without offending. Use neither affected shyness nor unseemly roughness, but carry such looks as may forbid without indecency, and oblige (as far as it is reasonable) without invitation; for a little compliance in this case, if not very cautious, may betray you into irrecoverable mistakes; for that which you may call compliance will have another construc-

tion, and make you be thought too fond, which leaves a blemish in lessening your value. But above all these, beware of the vanity of conquest; it is a dangerous experiment, and generally fails, being built upon so weak a foundation as that of too great a confidence in ourselves; and it is as safe to play with fire as dally with gallantry, for in this you conspire against yourself, till the humble suitor, assisted by the insinuations of love in your breast, very often becomes a conqueror. He assumes the carriage of a victor, and from an admirer grows into a master; for so he may be termed from the moment he is in possession. The first resolutions of stopping at good opinion and esteem, grow weaker by degrees against the charms of courtship skillfully applied. You may be apt to think a man speaks so much reason whilst he is commending you, that you will have much ado to believe him in

the wrong when he is making love to you: and when, besides the natural inducements our sex have to be merciful, you are bribed by well-timed flattery, then the danger is very great; it is like a bird listening to the call of one who has laid a snare for it.

You are to consider, that men, who say extreme fine things, many times say them most for their own sakes: and that the vain gallant is often as well pleased with his own compliments as he could be with the kindest answer: and where there is that ostentation, you are to suspect there is a design: for as strong perfumes are not used but where they are necessary to smother unpleasant scents, so excessive good words give reason to think they are spread to cover something which is to gain admittance under a disguise; and therefore you must be upon your guard: and consider of the two, that respect in this case is more dangerous than an-

ger, by reason that it puts the best understandings out of their place, until second thoughts restore them; it steals insensibly upon you, and throws down your defences, and then it is too late to resist; and after it has seized the understanding, it ensnares you: therefore the safest way is to treat it like a sly enemy, and to be perpetually upon the watch against it.

Having given these cautions to steer a safe course in a dangerous sea, where so many rocks and sands lie hid under the waves, which if not carefully avoided, will fatally wreck the happy days of your life, I come to the next particulars, in which I shall set down, "How you ought to receive the addresses of love when generous, and made by those who are deserving, and suitable to your station."

Let this be observed as your best guide, That you hearken not (if you are young, and have parents and friends

to rely on) to any proposals of marriage made to you without their advice; remove the address from yourself, and direct it to them, which will be the best proof imaginable against any pretender; for if he knows himself worthy of you, he will not scruple to avow his design to them. If he declines it, you may be satisfied he is conscious of something that will not bear investigation. This course will not repel an honourable suitor, but may detect a dishonourable one: besides, it is most agreeable to virgin modesty; for those who think their friends too slow-paced in this affair, and seek to outrun them, give cause to suspect they are spurred on by somewhat too warm desires.

If their consent be gained, and you are attached to the party, you have the more warrantable ground for the placing of your affections, if, upon strict scrutiny, and deliberate observation on the temper, agreeableness, humour, for-

tune, &c. you find him deserving of it: yet, let not the conquest be too easy, lest it may afterwards be accounted cheap. Carry yourself with even temper and deportment: and as your kindles, be sure to keep it from blazing outwardly; forbid, as much as may be, all unseasonable visits, and private retirements, that may cause suspicion. Use civility and modest respect, but no toying or familiarity, lest your show of too early fondness flag the soaring wings of his passion: for that which is hardest to be got is ever most coveted; and that which is easy, is rejected. I have known a young lady frustrated in her love by being too forward or fantastical in her humours; for sober men, who know how to value you, are not only nice, but quick-sighted, to pry into your inclinations; and he who will choose a wife with those imperfections, understands but little what marriage is, as it

promises no felicity to him; but if you desire to marry well, that is, to a man of sobriety and discretion, you are bound in justice to bring him those good qualities he expects with you.

This may be that which keeps many young ladies so long unmarried, till they lose the epithet of young. Sober men are afraid to venture upon a temper so disagreeable to their own, lest, in seeking a help, they espouse a ruin. Let your choice, therefore, be prudent and agreeable, as much as is reasonable with your years, that love may increase with your age; for if you give your hand without your heart, for a title, a great estate, or any other consideration, expect the marriage to be comfortless, encumbered with more disappointments, troubles, and vexations, than you can expect joys to flow in it, or proceed from it.

Thus having stated the first degree of love, which might have extended to

many, I shall descend a little lower, for fuller satisfaction to those virgins who hold a middle rank, or station in the world. An unhappy marriage is by you much to be avoided, if you regard your happiness in this world.—You cannot expect such state and attendance in courtship as those in higher rank; and therefore you must not carry it with so high a hand; however, your caution and vigilance ought to be no less; but be careful to avoid all pettish, peevish niceness, as you would shun the intrusion of disagreeable pretenders; for that will brand you with a name of haughty and proud, and frighten those from you that might really deserve your affection, yet could not fancy your humours, though they might well enough be enamoured of your person. Let your looks, then, and your demeanor, be sober and courteous to those of merit, and cast no disdain or scorn on any.—If your admirer be troublesome, make

it your business to shun him, especially at unseasonable times, or modestly reprove his overboldness; dislike any pretensions he may claim to familiarities, that seem to you unreasonable. A sober reproof sooner daunts the forward than words delivered in a heat or passion: for though some find they cannot gain their ends, yet seeing you prone to anger, they will hardly refrain continuing their addresses, if it be only to make you injure yourself by vexatious fretting, and uneasiness of temper.

As your words and carriage are sober, so let your apparel be modest and decent, according to your degree: for a sober man looks upon a woman that makes dress her chief care, and thinks she is more beholden to the mantua-maker than nature, for setting her off to advantage, only as a gaudy idol, to whom, if once he becomes united, he must not only sacrifice a great part of his fortune, but all his content: and

proofs of this too many considerable families too sadly attest; for when a man sees such an airy, empty thing sail up and down her father's house, and look as if she came only to make a visit, or finds her extremely busy about some very senseless and useless thing, his passion, though before a good deal kindled, will soon expire; and he will blame himself that he could have been so far mistaken as to have made his addresses to a gilded butterfly, which, before making these observations, he had considered as the rarest jewel in nature.

Be sober in your carriage, and modest in your apparel and behaviour: deliver not your speeches affectedly, as if you had studied them, yet be heedful in your discourse, that neither any distaste be given by throwing out jests or unreasonably finding faults where you would not have them resented. If by importunity you are prevailed on to go abroad with your suitor, though up-

on the eve of marriage, do it not alone, but have one of your own sex to be witness of what passes between you, lest by some accident, matters breaking between you, will give occasion for scandalizing persons to reflect on your virtue and good name, and raise suspicions in their own fancies, that, spreading, may be received as truth by others to the prejudice of your fortune. Comply not to give your hand before you have well weighed and considered what you are about to undertake. Let not love blind you, but make your choice with the eyes of reason, and then you are the least apt to be deceived. Consider not of riches and high birth so much as virtue and agreeableness. Those who marry for a title and estate, more than the person, seldom have any happy days in marriage, and then the main end of it is lost; for if the marriage state be begun with sacrilegious hypocrisy, in vowing to love where you

like not, it must be wretched, and then it had better not have been at all.

There is a lower degree of virgins, who have as much claim, by the right of creation, to marriage, as any of the higher or middle ranks; and these, for the most part, are such as fortune hath reduced by the unthriftiness of their parents to rely upon others, as servants, &c. You of this rank, by behaving yourselves modestly and discreetly, standing on your guard, and not easily believing pretensions made you, which are many times designed upon your chastity without intention of marriage, though perhaps solemnly protested, may have your lots fall in so fair a link as may enable you, who are servants to become mistresses, and consequently happy all your days. Of these I might give you many instances; for where men first pretend on design, and find themselves opposed by virtue and modesty, it insensibly ensnares them many

times into the passion of love; and compels them to admire, what before, could they have debauched, they would have detested, and change their lawless love into a lawful marriage.

But be not, however, so rash as not first to examine how much it is to your interest to contrive for things after marriage. The thought of your future temporal condition (like those of eternal) should be well considered; and do not forget yourself so much as not to find room for other concerns amidst your fond raptures; yet, though love may have some weight, you must not depend on that, and take no further care; but look before you, and consider the charge before you enter upon it; think how to live, and live happily; and so shall your wedding-day be a day of joy indeed.

CHAPTER III.

Of the Marriage State; directing Women how to behave themselves towards their Husbands, Children, Servants, and Relations, in all affairs, both abroad and at home.

HAVING now led you through the virgin state, I will next bring you to that change of condition which is called a marriage state, and is launching into a wide ocean compared with the former; for here, as you marry the person, so do you his obligations; and wherever he, by ties of nature and alliance, owes a reverence or kindness, you are no less a debtor; your marriage is an adoption into his family; and therefore you are to pay respect to every branch of it, whatever their stations respectively require. But this state, for brevity sake, I shall reduce under these heads, or considerations, viz.

A WIFE, a MOTHER, and a MISTRESS.

I. A WIFE has her duty to observe in several respects, as relates

1. To her husband's person,
2. To his reputation,
3. To his fortune,
4. To his friends and relations.

To his person, in the first place, is owing the debt of love, a prime article in the marriage vow, and indeed the most essential requisite; for without it, there is nothing in marriage comfortable: for where this is wanted, marriage is only an empty name, or what is worse, tyranny on the husband's part and slavery on the wife's; unless by struggling, she gets dominion, and then it grows worse. Therefore, as it is necessary to bring a large degree of love to this state, so it is also necessary to continue and improve it; for this it is which makes easy all other duties of marriage; therefore, having entered into it, your chief care

and study should be to preserve this flame, that, like the vestal fire, it may never go out. And to that end carefully guard it from those things which are apt to extinguish it, as forwardness, perverseness of temper, and morose behaviour, which, by taking off the delight and complacency of conversation, will, by degrees, wear out the kindness, and overturn the empire of love.

Above all things, avoid jealousy; for that even puts out the last spark of the torch of love as well as the flame, and will make bitter all the sweets of life; and if you desire to live without the greatest torture of life, avoid it yourself, by not giving heed to idle reports, nay, nor very probable ones, if you love your own ease or quiet. So on your part, be nicely careful not to give your husband umbrage, or colour for it, though in an innocent freedom or conversation, where he seems to dislike it; for this is a fire

that kindles with a spark, and soon bursts out into a violent flame, hardly, if ever, to be extinguished.

2. You must also be careful of his good name and reputation, for therein your own interest is concerned; and if blots fasten on him, the censorious world will not spare to stain you, and you are liable to share with him in that as well as in other things; for if he suffers in that, you cannot escape.

3. If crosses and misfortunes should decline your fortune, and prosperity take her flight, your love must not decline with it, but rather shine in a higher perfection, that it may be evident you loved his person more than his wealth; for, indeed, herein the virtue of a wife is more evidently shown than in prosperity it could be, where no trials offer.

If a husband prove not what you expected in regard to temper and good humour, yet by kindness from you he may in time become better. Consi-

der, then, since the greatest share of reason is bestowed on man as the law-giver, our sex is the better prepared for the compliance; and although this may seem something unpleasing at first, upon examination it will be found, that nature is so far from being unjust to us, that she is partial on our side; and for the seeming injustice, has made us large amends, by the right of complaining being come over to us; and it is in our power not only to free ourselves, but subdue our masters, and without violence throw both their natural and legal authority at our feet. The sexes are made of different tempers, that the defects may be the better supplied by mutual assistance. Our sex wants the other's reason for our protection; they want our gentleness to soften and entertain them; our looks have more strength than their laws; there is more power in our tears than in their arguments; and therefore things prudently

managed, will, by degrees, bring over a husband to see his errors, and by acknowledging his failings, take care for the future to amend them; but then the wife's gentleness and virtue must be the mirror wherein he may see the deformity of his irregularities.

4. Something more is to be said as to your conduct and behaviour to his relations and friends: for many times a slight regard of them makes wide breaches in a family: you may be sure they will not fail to resent any sensible mark of disrespect—and will be sure to stir up your husband's anger against you, especially when he considers himself injured by it, and therefore you must be careful to carry yourself even with them: for the family into which you are ingrafted will generally be apt to expect, that like a stranger in a foreign country, you should, in a great measure, conform to their methods, and not bring in a new model by your au-

thority; and, that you may with the less difficulty afterwards give your directions, you ought to take them first from your husband's friends, if an opportunity offers to gain them, by early applying to them; and they will be so satisfied when they are complied with, that they will strive which of them shall most recommend you. Consider where a husband is governed, as it were, by his friends, he is easily inflamed by them; and he that is not so, will notwithstanding, for his own sake, expect to have them considered; for it is a point of honour in a husband not to have his relations neglected; and nothing will be found more dangerous, or produce more unhappiness in the marriage state, than to raise an objection against any of them, founded on caprice, for it is the most stubborn and lasting; therefore use them well, and be well with them, and they will not fail to support you in your husband's

love; and then if discontents arise, it is your own fault.

The next thing I am to lay down in the state of marriage, is the office and duty of a

MOTHER: And this will branch out many ways; but many of them not being very important, I shall only reduce them under two heads, viz.

LOVE and CARE. A mother is a title of so much tenderness, that we find it borrowed by our common dialect to express the tenderest of all kindness; so that nature seems sufficient to have secured the love of a mother towards the fruit of her womb without the aid of any positive law. The love of parents, however the children may afterwards prove, ought, and, indeed, does naturally, descend and move violently downwards. The love of children to their parents commonly needs a spur, while that of the mother frequently requires a bridle; who by strength of fe-

minine affection, usually exceeds the father.

Therefore to regulate this affection, you should observe these two rules,

1. That you hurt not yourself by this excess.

2. That you hurt not your children.

Therefore whether a child be beautiful or homely, it should make no difference in your maternal care and affection; because they proceed from you, and it is not in the power of the infant to form itself; but it is formed in the womb by the wonderful workings of the Almighty God, and shaped as he pleases; and many times, to mend the defect, a distorted body is endowed with a beautiful soul; when that cast in a fairer mould, to outward appearance, is an idiot; or, like a picture, only representing a proper stature to the eye, without intellectual faculties to make what it represents ; in this case, a mother who pretends to virtue must make

no difference, but divide her affections so that they may be moderate, and not infringe on that love she owes her Maker; and if you exceed in this, you hurt yourself, and bring on his wrath in punishment here, and if not repented of, perhaps eternally hereafter.

Secondly, as I have already hinted, you hurt your children much, if you do not bring them up in due obedience and respect towards you; for when you neglect that strict government which in many cases is required, and an over indulgence will not permit you to exercise your authority over them, nor will suffer others to do it, then, for your not exercising that authority, they will, without a wonderful Providence, grow stubborn and headstrong as they grow in years. Keep them out of the hearing of vain words, or any thing that may tend to vitiate their tender years: for in all matters respecting the virtuous education of your

children, you are not accountable to yourself, but to God. He seems to say to you as king Pharaoh's daughter did to the mother of Moses, "Take this child, and nurse it for me." The end for which he gives them is that they should be brought up in his fear, that they may live, grow up, and die in his favour: and then you may have the comfort of meeting them again in an eternity of blessedness, never more to be separated: and this will certainly add to those joys that in themselves are very excellent, that you have brought forth and trained up your children to live and be with Christ in his kingdom of glory.

The best way of approving your love towards your childen is, by duty and care. Without this all the most passionate raptures of kindness are but as an airy apparition, a fantastical scene, and will no more benefit a child than the picture of food will nourish it.

Nor is this care a temporary or momentary duty, but it must continue through the several stages of infancy, childhood, and youth.

The first of these is a season only for those cares that concern the bodies of your children, by providing for their careful attendance, and all things conducive to strengthen their constitutions, to lay a foundation for future health and vigour; the good temperature of the body being a great aid towards the free operations of the mind. But this health is not always the consequence of nice breeding, for that many times overthrows it, when inuring them to moderate hardships, seldom fails of giving a strong and healthy constitution. Too much feeding and delicacies breed disorders, by reason of a weak digestion, to which most children in their infancy are subject; and the superabundance of humours breeding diseases which often become habitual,

or too sadly end in an early death; when moderate feeding, and exposing them to the fresh air abroad, gives them strength and refreshment; for when nature is not overloaded, she makes a due digestion, which turns to sweet and wholesome blood and kindly humours; but being overloaded, or oppressed, she is in a manner suffocated, and cannot exercise her functions to proper advantage; and as for a free-breathing air, refined from damps and grossness, it rarifies the lungs and vital spirits, and is the great refresher of life.

Secondly. When they are past infancy, if you doat so as to hoodwink yourself, because you will not see their faults, or manacle your handsthat you cannot chastise them, then it will be imputed to you, if their vices grow up with them; and you will find little comfort in them in the end, though you promise yourself ever so much.—

But bring them up in the strict rules of virtue, and so when grown up they will bless you, not only as their parent, but preserver; and secure to them the future happiness of life. For if you permit them to run on in their own vain devices, in hope that time may alter them, by making them see their folly and grow wiser, you will be too often miserably deceived; for as their joints knit and gather strength, so do their ill habits, till at last they are confirmed in obstinacy: and by that means you will set them in perfect opposition to what they should perform. For as Christ's childhood increased in wisdom and the divine favour, (*Luke*, ii.) so will theirs increase in all those provoking follies which turn aside the love of God and man. And then, alas! what recompense can the caresses of a mother make her children for such unheeded and neglected mischief! So that, if you would be really kind, you must tem-

per your indulgence with a prudent severity, or else you will do that to them which Jacob feared from his father, "Bring a curse upon them, and not a blessing," (*Gen.* xxvii.)

Thirdly. In the next period, when they are arrived at years of reason and growth, when you may be more familiar with them, having before learned them their distance and duty, allow them such a kind and modest freedom, that they may have pleasure in your conversation, and not be tempted to seek it in others. That your kindness may supplant the pretensions of mean sycophants, who by their flatteries endeavour to ingratiate themselves into their good opinion, and become their confidants; than which, especially to daughters, there is nothing more mischievous, in teaching them disobedience by buzzing into their ears the wild notions of unbounded liberty and freedom, which lectures they should not be so

often exposed to. Besides these intimacies are often introductions to worse; many scandalous amours and unequal matches have had their rise from the them. It must therefore be your business to prevent all such pernicious leagues by pre-engaging them in more safe familiarities, either with yourself, or some others of whose virtues you have reason to be satisfied.

But the most infallible security against this and all other mischief, is to bring them up to an intimacy and conversation with their Maker, by fixing a true sense of religion in their souls; and if that can effectually be done, it will supersede all other expedients: for if they duly consider they are always in God's presence, they willwant no other instructor, if they seriously attend to the advice of their own consciences. Neither will it tend only to the securing of their innocency, but their reputation; it being one part of

the Christian law, to "abstain from all appearance of evil." (1. *Thes.* v. 22.) "To do things that are of good report." (*Phil.* iv. 8.) So that piety is the only complete defence of their virtue and their fame: and it is extremely necessary they should be furnished with it, at this age especially.

It is sad indeed, that some mothers neglect this most important concern in their daughters, though they are nicely curious in their other parts of breeding. They give them civil accomplishments, but too greatly neglect those more necessary to the Christian character: these seem to be excluded from the present scheme of education as unnecessary. I shall conclude this part of the business, or duty of a wife, in advising you to be so careful in placing your children in the world, either in marriage or business, that they may flourish in piety and well doing, and by

that means be the lasting comforts of your life.

As MISTRESS of a family, you have another obligation incumbent on you, for in such a case the inspection of the family is usually your province; and though you are not supreme there, yet your most constant residence gives you more opportunities of it than the various concerns of your husband will perhaps allow him. St. Paul sets this as the calling and indispensable duty of a married woman, "That she guide the house." (1. *Tim.* v. 14.)

Now, as to your well guiding of your house, I know no better rule than that you endeavour to make all who are your's to be God's servants. This will secure to you all those necessary qualifications in which your worldly interests are concerned; and their own consciences will be the best spy you can set upon them, as to their truth and

fidelity, and also the best spur to industry and diligence.

It is not only the duty, but the interest of all who have families, to keep up the esteem and practice of religion in them. This you must promote by your own example, and calling upon them at proper times to attend places of public worship; and observing they do not neglect it, or do it hypocritically, out of form, and only in compliance, which may be observed in their conversation elsewhere.

You must remember not to fall into the mistake of thinking that, because they receive wages, and are inferior to you, they are beneath your care to know how to manage them. They are part of your family, and, let your directions be ever so faultless, yet, if they stop or move irregular, the whole order of the house will be at a stand, or discomposed. Besides, the inequality which is between you must not make

you forget that nature maketh no such distinction; but that servants ought, at least, to be looked upon as humble friends, and that good usage, and returns of kindness, are as much due to those who deserve it, as their service is due to you when you require it. A foolish haughtiness in the style of speaking, or in the manner of commanding them, is very unseemly, and frequently begets an aversion in them, from which at least it may be expected that they will be slow and careless in all you enjoin them: And by experience you will find it true, that you will be so much the more obeyed as you are the less imperious.

Be not too hasty in giving your orders, nor too angry when they are not altogether observed; much less be loud, or appear too much disturbed; an evenness in distinguishing what they do well or ill, will make them move by rule, and without noise; and will the

better show your skill in conducting matters with ease and silence. Let there be well chosen hours for your inspecting of household affairs, which may be distinguished from the rest of your time, that the necessary cares may come in their proper places, without any interruption to other things. By these methods you will put yourself into a condition of being valued by your servants; and you need not doubt but their obedience will naturally follow.

The art of laying out money wisely must be one of your greatest cares: It is not attained without considerable thought; and it is yet more difficult in the case of a wife, who is accountable to her husband for her mistakes in it. In this, therefore, you are to keep the medium between the extremes of profusion and a niggardly temper; and if you cannot hold the balance even, let it incline rather to the liberal side, as less subject to reproach. A little money

mispent is sooner recoved than the credit which is lost by having it unhandsomely saved ; and a prudent husband will less forgive a meanness than a little extravagance, if it be not too often repeated. Give no just cause to the meanest servant you entertain to complain of the want of any thing that is necessary. Above all, fix in your thoughts, as an unchangeable maxim, that nothing is truly proper but what is just and necessary for your circumstances, of their several kinds; for those who break through these bounds launch into the wide sea of extravagance : and then every thing will become necessary, not because it is fit, but because somebody else has it : this is some ladies' logic, setting reason with its heels upwards, by appealing from what is right to every fool that is in the wrong, like children and fools, who want all they see, because they have not wit to distinguish what is reasona-

ble and necessary; and therefore there is no stronger evidence of a crazy understanding than making too large a catalogue of things necessary, when indeed there are so very few that have a right to be placed in it. Let your judgment first make a trial of every thing before you allow it a place in your desire, else your husband may conceive it as necessary to deny as it is for you to crave, whatever is unreasonable; and if you should too often give him that advantage, it is ten to one but the habit of refusing may reach to things that are not unfit for you.

CHAPTER VI.

THE next state to that of marriage is widowhood; and though it supersedes those duties that appertain to a deceased husband, yet it endears those that may be paid to his ashes. "For

love is strong as death," (*Cant.* viii. 6.) And, therefore, where it is pure and genuine, it cannot be extinguished by death. The conjugal love (transplanted into the grave, as into a finer mould) improves into piety, and lays a kind of sacred obligation on the widow to perform every office of respect to his remains. And this may be considered in a threefold manner, viz.

1. To his body.
2. To his memory.
3. To his children.

As to the first, it must be in giving it an honourable and decent interment, according to the rank he lived in: this is a very commendable respect to the deceased; yet it must be so proportioned, that the respect to the dead may not injure the noble relics of him, and that of his children, by an extravagant expense beyond what he leaves will properly bear. And the next thing is to carry yourself with decency, and a

modest sorrow; and not by a frantic excess of grief to destroy your health, or put yourself out of a capacity of minding your affairs, since by such a separation, a double care is devolved on you. Some who have expressed such an excess of passionate sorrow, have rather disgraced themselves by it, than turned it to any advantage, by letting those thoughts too soon vanish in a second marriage.

2. The more valuable kindness, therefore, is to his memory, which you must endeavour to embalm, and keep from perishing; not only to preserve it, but perfume it, and render it as a fragrant as you can, not to yourself alone, but to others, by reviving the remembrance of whatever was praiseworthy in him: vindicating him from any calumnies or false accusations; and stifling and allaying true ones as much as you can And, indeed, you can no better provide for your own honour, than

by this tenderness for your deceased husband's memory. And add to this, you must be careful not to do any thing below yourself, or that your husband, could he have foreseen it, would justly be ashamed of.—The dying charge of Augustus Cæsar to his wife Livia, was, "Behave thyself well, and remember our marriage!"

3. Yet the best and last tribute you can most suitably pay to him is in the care of the children he leaves behind him, those little images of himself; they claiming a double portion of your love—one upon their native right as yours, the other as a bequest in right of their deceased father: and indeed, since by this mournful separation you are to supply the part of both parents, it is very necessary you should put on the affection of a father and mother.

First, in a diligent care of their education. Some, from a wish not to part with their children, and others

from neglect, or parsimony, have been fatally remiss in this particular, denying them the advantage of education and genteel breeding, to swell their estates; thus contracting and narrowing their minds, that they know not how to dispose of their property to any real benefit to themselves. Sometimes, as I have said, this defect proceeds from maternal fondness, they not knowing how to part with them out of their sight, though more for their immediate advantage; and by this many unhappy mothers have found, to their great affliction, that many misfortunes follow, which a liberal education might have prevented.

Secondly, to be frugal in managing what is your children's due is very commendable, and must by no means be neglected; but in doing it, you must not prejudice them the other way; nor indeed encroach upon any thing that is theirs to advance yourself in a second

marriage, or to maintain your own state or grandeur; for this not only cancels your pretended love to your deceased husband, in violating his will, and the trust reposed in you, but is a manifest fraud on your own children, which is the highest injury of all others; for it enhances the crime, and adds unnaturalness to deceit; besides, it is a preposterous sort of guilt, for orphans and widows are in Scripture linked together as objects of God's mercy and good men's piety:—a widow injuring her orphan is, as Solomon expresses it, (*Prov.* xxviii. 8,) "As a poor man that oppresseth the poor: or like a sweeping rain, which leaveth no food."—Consider then seriously in this proceeding, that injustice of any sort is a grevious sin, and more particularly so when it is complicated with treachery also.

Having only hitherto spoken of what you owe to your deceased husband, I

now proceed to what more particularly relates to yourself.

God, who has placed you in this world to pursue the interests of a better, directs all the signal acts, of his providence to that end, and they should be so interpreted. Every little change that occurs is designed either to call you from a wrong way, or to quicken your pace in the right. And you may the more conjecture, that when God takes away the mate of your bosom, and reduces you to a state of solitariness, he sounds to you a retreat from the gaieties and follies of the world, that, with your closer mourning, you may put on a more retired temper of mind, a stricter behaviour, not to be cast off with your veil, but to be the constant adornment of your widowhood.

As this state requires a great degree of sobriety and piety, so likewise it brings with it many advantages and advances towards them. The apostle

tells us, (1. *Cor.* vii. 24.) "She who is married careth for the things of this world, how she may please her husband."—But in this state that care is past; and heavenly things, by the removal of this screen, stand fairer to view. You may now decline Martha's care of serving, and choose Mary's better part.

We find God himself retrenches the wife's power of binding her own soul, (*Numb.* xxx.) "Her vows were insignificant without her husband's confirmation; but the widow might devote herself to what degree she pleased." Your piety in this state has no restraint from any other consistent obligation, but may mount as high as it can.—Those hours that before were your husband's right, seem now to be devolved on God, who promises "to be a husband to the widow, and a father to the fatherless." You may now convert the time spent in former entertain-

ments of your husband into spiritual intercourses with your Maker; so that love which was human, may, by the changing of its objects, acquire a sublimity, being exalted to that which is divine; and what before was expended in gaieties and necessaries, now not requisite, may be improved in works of mercy and charity, that so his corruption, which you have lost, may help you to put on incorruption; and your loss of a temporary comfort lead you to one that is eternal; while your loyalty, duty, and conjugal affection, become the external work and happiness of angels, the ardour of cherubims, and the joy of saints in endless glory.

Having thus shown what relates to education, and the prospect of happiness here and hereafter, I do hope and trust I have made good my promises to you, in laying before you such things as I thought would prove acceptable and useful to you; so, not doubting but you

will improve by them, as they were intended for your good, and so profit by them, that they may have the benefits I wish you, I close the subject.

APPENDIX:

CONTAINING THE

POLITE PHILOSOPHER;

OR,

An Essay on the Art which makes a Man happy in himself, and agreeable to others;

TOGETHER WITH

DR. FRANKLIN'S WAY TO WEALTH.

GEORGETOWN, D. C.

PUBLISHED BY JOSHUA COMSTOCK.

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1822.

POLITE PHILOSOPHER.

THE

POLITE PHILOSOPHER.

METHOD requires, that in my entrance on this work, I should explain the nature of that science to which I have given the name of Polite Philosophy. Though I am not very apt to write methodically, yet I think it becomes me on this occasion to show that my title is somewhat *apropos*.

Folks who are skilled in Greek tell us, that Philosophy means no more than the love of wisdom; and I, by the adjunction of Polite, would be understood to mean that sort of wisdom which teaches men to be at peace in themselves, and neither by their words or behaviour to disturb the peace of others.

Academical critics may perhaps expect that I should at least quote some Greek sage or other, as the patron of that kind of knowledge which I am about to restore; and as I pique myself on obliging every man in his way, I shall

put them in mind of one Aristippus, who was professor of Polite Philosophy at Syracuse, in the days of the famous King Dionysius, in whose favour he stood higher than ever Plato himself. Should they go further, and demand an account of his tenets, I must turn them over to Horace, who has comprised them all in one line—

'Omnis Aristippum decuit color, et status, et res.'

Secure his soul preserv'd a constant frame,
Through every varying scene of life the same.

In the court of the king of Sicily, this wise man enjoyed all the delights that would have satisfied a sensual mind; but it was the use of these which shewed him a true philosopher. He was temperate in them, while he possessed them; and easy without them, when they were no longer in his power. In a word, he had the integrity of Diogenes, without his churlishness: and as his wisdom was useful to himself, so it rendered him agreeable to the rest of the world.

Aristippus had many pupils; but for the regular succession in his school, it has either not been recorded by the Greek writers, or at least by any of them that came to my hand. Among the Romans, indeed, this kind of knowledge was in the highest esteem; and

that at the time when the reputation of the commonwealth was at its greatest height. Scipio was less distinguished by the laurels he had acquired from foreign conquests, than by the myrtle garland he wore as a professor in this art. The familiar letters of Cicero are so many short lectures in our science; and the life of Pomponius Atticus, a praxis on polite philosophy.

I would not be suspected to mention these great names with an intent to display learning; far be it from me to write a satire on the age; all I aim at is, to convince the *beaux esprits* of our times, that what I teach, they may not receive with disparagement, since they tread thereby in the same road with the greatest heroes of antiquity; and in this way at least, emulate the characters of Alexander and Cæsar. Or if those old-fashioned commanders excite not their ambition, I will venture to assure them, that in this track only they will be able to approach the immortal Prince Eugene; who, glorious from his courage, and amiable from his clemency, is yet less distinguished by his rank than by his politeness.

After naming Prince Eugene, it would debase my subject to add another example. I shall proceed therefore to the taking notice of such qalities of the mind as are requisite for

my pupils to have, previous to the receipt of these instructions.

But as vanity is one of the greatest impediments in the road of a polite philosopher; and as he who takes upon himself to be a preceptor, ought at least not to give an ill example to his scholars; it will not be improper for me to declare, that, in composing this piece, I had in my eye that precept of Seneca,—'Hæc aliis die, ut dum dicis, audias; ipse scribe, ut dum scripseris, legas.' Which for the sake of the ladies, I shall translate into English, and into verse, that I may gratify my own propensity to rhyming—

> Speaking to others, what you dictate hear;
> And learn yourself while teaching you appear.

Thus you see me stript of the ill-obeyed authority of a pedagogue; and are for the future to consider me only as a shcool-fellow playing the master, that we may better conquer the difficulties of our task.

To proceed then in the character which, for my own sake as well as yours, I have put on, let me remind you, in the first place,

That Reason, however, antique you may think it, is a thing absolutely necessary in the composition of him who endeavours at the acquiring a philosophical politeness; and let us

receive it as a maxim, that without Reason there is no being a fine gentleman.

However, to soften, at the same time that we yield to this constraint, I tell my blooming audience with pleasure, that Reason, like a fop's under waistcoat, may be worn out of sight; and provided it be but worn at all, I shall not quarrel with them, though vivacity, like a laced shirt, be put over it to conceal it; for, to pursue the comparison, our minds suffer no less from indiscretion, than our bodies from the injuries of the weather.

Next to this, another out-of-the-way qualification must be acquired; and that is, Calmness. Let not the smarts of the university, the sparks of the side-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of those elevated enjoyments—drinking tea with a toast, gallanting a fan, or roving, like a butterfly, through a paterre of beauties: No; I am far from being the author of such severe institutions; but am, on the contrary, willing to indulge them in their pleasures, as long as they preserve their senses. By which I would be understood to mean, while they act in character, and suffer not a fond inclination, and aspiring vanity, or a giddy freedom, to transport them into the doing any thing which may forfeit present advantages, or entail upon them future pain.

I shall have frequent occasion in the following pages to show from examples, of what mighty use reason and an undisturbed temper are to men of great commerce in the world; and therefore shall insist no further on them here.

The last disposition of the soul which I shall mention, as necessary to him who would become a proficient in this science, is Good-nature; a quality which, as Mr. Dryden said in a dedication to one of the best-natured men of his time, deserves the highest esteem, though, from an unaccountable depravity of both taste and morals, it meets with the least. For can there be any thing more amiable in human nature, than to think, to speak, and to do, whatever good lies in our power to all? No man who looks upon the sun, and who feels that cheerfulness which his beams inspire, but would rather wish himself like so glorious a being, than to resemble the tiger, however formidable for its fierceness; or the serpent, hated for his hissing, and dreaded for his sting. Good-nature may indeed be made almost as diffusive as day-light; but short are the ravages of the tiger, innocent the bite of a serpent, to the vengeance of a cankered heart, or the malice of an envenomed tongue. To this let me add another argument in favour of this benevolence of soul; and farther persuasions will,

I flatter myself, be unnecessary. Good-nature adorns every perfection a man is master of, and throws a veil over every blemish which would otherwise appear. In a word, like a skilful painter, it places his virtues in the fairest light, and casts all his foibles into shade.

Thus, in a few words, Sense, Moderation, and Sweetness, are essential to a Polite Philosopher.—And if you think you cannot acquire these, even lay my book aside. But before you do that, indulge me yet a moment longer. Nature denies the first to few; the second is in every man's power; and no man need be without the last, who either values general esteem, or is not indifferent to public hate. For, to say truth, what is necessary to make an honest man, properly applied, would make a polite one; and as almost every one would take it amiss, if we should deny him the first appellation; so you may perceive from thence how few there are who, but from their own indiscretion, may deserve the second. It is want of attention, not capacity, which leaves us so many brutes; and I flatter myself, there will be fewer of this species, if any of them can be prevailed upon to read this. A description of their faults is to such the fittest lecture; for few monsters there are who can view themselves in a glass.

Our follies, when display'd, ourselves affright ;
Few are so bad to bear the odious sight.
Mankind, in herds, through force of custom, stray,
Mislead each other into Error's way ;
Pursue the road, forgetful of the end,
Sin, by mistake, and without thought, offend.

My readers, who have been many of them accustomed to think politeness rather an ornamental accomplishment, than a thing necessary to be acquired in order to an easy and happy life, may from thence pay less attention than my instructions require, unless I can convince them they are in the wrong. In order to which, I must put them in mind, that the tranquillity, even felicity of our days, depends as strongly on small things as on great ; of which men may be easily convinced, if they but reflect how great uneasiness they have experienced from cross accidents, although they related but to trifles ; and at the same time remember that disquiet is of all others the greatest evil, let it arise from what it will.

Now, in the concerns of life, as in those of fortune, numbers are brought into what are called bad circumstances from small neglects, rather than from any great errors in material affairs. People are too apt to think lightly of shillings and pence, forgetting that they are the constituent parts of pounds ; until the deficiency in the greater articles shows them their

mistake, and convinces them by fatal experience of a truth, which they might have learned from a little attention, viz. that great sums are made up of small.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what results from a principle of honesty,—which commands us to pay our debts, and forbids to do injuries; whereas, a thousand little civilities, complacencies, and endeavours to give others pleasure, are requisite to keep up the relish of life, and procure us that affection and esteem, which every man who has a sence of it must desire. And in the right timing and discreet management of these punctilios, consists the essence of what we call politeness.

How many know the general rules of art,
Which unto tablets human forms impart?
How many can depict the rising brow,
The nose, the mouth, and every feature show?
Can in their colours imitate the skin,
And by the force of fire can fix them in?
Yet when 'tis done, unpleasing to the sight,
Though like the picture, strikes not with delight.
'Tis zinc alone gives the enamel'd face
A polish'd sweetness and a glossy grace.

Examples have, generally speaking, greater force than precepts: I will therefore delineate the characters of Honorius and Gracia, two

gentlemen of my acquaintance; whose humour I have perfectly considered, and shall represent them without the least exaggeration.

Honorius is a person equally distinguished by his birth and fortune. He has naturally good sense, and that too hath been improved by a regular education. His wit is lively, and his morals without a stain.—Is not this an amiable character? Yet Honorius is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occasion whatsoever. From this principle he speaks bluntly what he thinks, without regarding the company who are by. Some weeks ago he read a lecture on female hypocrisy before a married couple, though the lady was much suspected on that head. Two hours after, he fell into a warm declamation against simony and priest-craft before two dignitaries of the church; and from a continued course of this sort of behaviour, had rendered himself dreaded as a monitor, instead of being esteemed as a friend.

Gracia, on the contrary, came into the world under the greatest disadvantages. His birth was mean, and his fortune not to be mentioned; yet, though he is scarce forty, he has acquired a handsome fortune in the country, and lives upon it with more reputation than most of his

neighbours. While a servitor at the university, he by his assiduities recommended himself to a noble lord, and thereby procured a place of fifty pounds a year in a public office. His behaviour there made him as many friends as there were persons belonging to his board.—His readiness in doing favours gained him the hearts of his inferiors; his deference for those of the highest characters in the office, procured him their good will; and the complacency he expressed towards his equals, and those immediately above him, made them espouse his interests with almost as much warmth as they did their own. By this management in ten years' time he rose to the possession of an office which brought him in a thousand pounds a year salary, and near double as much in perquisites. Affluence hath made no alteration in his manners. The same easiness of disposition attends him in that fortune to which it has raised him, and he is at this day the delight of all who know him, from an art he has of persuading them, that their pleasures and their interests are equally dear to him with his own. Who, if it were in his power, would not refuse what Honorius possesses? and who would not wish that possession accompanied with Gracia's disposition?

I flatter myself, that by this time most of my readers have acquired a tolerable idea of polite-

ness, and a just notion of its use in our passage through life. I must, however, caution them of one thing, that, under the notion of politeness, they fall neither into a contempt or carelessness of science.

A man may have much learning without being a pedant; nay, it is necessary that he should have a considerable stock of knowledge before he can be polite. The gloss is never given till the work is finished; without it the best wrought piece is clumsy; but varnish over a rough board is a preposterous daub. In a word, that rule of Horace, 'miscere utile dulci,' so often quoted, can never be better applied than in the present case, where neither of the qualities can subsist without the other.

With dress, for once, the rule of life we'll place,
Cloth is plain sense, and polish'd breeding lace.
Men may in both mistake the true design;
Fools oft are taudry, when they would be fine.
An equal mixture both of use and show,
From giddy fops points the accomplish'd beau.

Having now gone through the præcognita of Polite Philosophy, it is requisite we should descend with greater particular into its several branches.

For though exactness would not be of a piece either with the nature or intent of this work, yet some order is absolutely necessary.

because nothing is more unpolite than to be obscure. Some philosophers have indeed prided themselves in a mysterious way of speaking; wrapping their maxims in so tough a coat, that the kernel, when found, seldom atoned for the pains of the finder.

The polite sage thinks in a quite different way. Perspicuity is the garment in which his conceptions appear: and his sentiments, if they are of any use, carry this additional advantage with them, that scarce any labour is required in attaining them. Graver discourses, like Galenical medicines, are often formidable in their figure, and nauseous in their taste. Lectures from a doctor in our science, like a chemical extraction, convey knowledge, as it were, by drops, and restore sense as the other does the health without the apparatus of physic.

Harsh to the heart, and grating to the ear,
Who can reproof without reluctance hear?
Why against priests the gen'ral heat so strong,
But that they show us all we do is wrong?
Wit well apply'd does weightier wisdom right,
And gives us knowledge, while it gives delight;
Thus on the stage, we with applause behold,
What would have pain'd us from the pulpit told.

It is now time to apply what we have already advanced to those points in which they may be the most useful to us; and therefore we

will begin by considering what advantage the practise of them will procure in respect to these three things which are esteemed of the greatest consequence in the general opinion of the world. This leads me, in the first place, to explain the sentiments and conduct of a polite philosopher in regard to religion. I am not ignorant, that there are a multitude of those who pass both on the world and on themselves for very polite persons, who look on this as a topic below their notice. Religion (say they with a sneer) is the companion of melancholy minds; but for the gayer part of the world, it is ill manners to mention it amongst them. Be it so. But give me leave to add, that there is no ranker species of ill-breeding than speaking of it sarcastically, or with contempt.

"Religion, strictly speaking, means the worship which men, from a sense of duty, pay to that Being unto whom they owe their own existence, with all those blessings and benefits which attend it."

Let a man but reflect on this definition, and it will be impossible for him not to perceive, the treating this in a ludicrous way, must not only be unpolite, but shocking. Who that has a regard for a man would not start at the thoughts of saying a base thing of his father before him? And yet what a distance is there between the notion of a father and a Creator!

Since, therefore, no further arguments are necessary to prove the inconsistence between raillery and religion, what can be more cogent to a polite man, than thus showing that such discourses of his would be *mal apropos ?*

Thus much for those that might be guilty of unpoliteness with respect to religion in general, a fault unaccountably common in an age which pretends to be so polite.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of these two reasons, viz. tenderness of conscience, or a high sense of their own judgments. Men of plain parts and honest dispositions, look on salvation as too serious a thing to be jested with ; a polite man, therefore, will be cautious of offending upon that head, because he knows he will give the person to whom he speaks pain ; a thing very opposite to the character of a polished philosopher. The latter reason which I have assigned for men's zeal in religious matters, may seem to have less weight than the first : but he who considers it attentively will be of another opinion. Men of speculative religion, who are so from a conviction rather of their heads than their hearts, are not a bit less vehement than the real devotees. He who says a slight or a severe thing of their faith seems to them to have thereby undervalued their understandings, and

will consequently incur their aversion; which no man of common sense would hazard for a lively expression, much less a person of good-breeding, who should make it his chief aim to be well with all. As a mark of my own politeness, I will here take leave of this subject; since, by dropping it, I shall oblige the gay part of my readers, as I flatter myself I have already done the graver part, from my manner of treating it.

Like some grave matron of a noble line,
With awful beauty does Religion shine.
Just sense should teach us to revere the dame,
Nor by imprudent jests to sport her fame.
In common life you'll own this reason right,
That none but fools in gross abuse delight:
Then use it here—nor think our caution vain;
To be polite, men need not be profane.

Next to their concerns in the other world, men are usually most taken up with the concerns of the public here. The love of our country is among those virtues to which every man thinks he should pretend, and the way in which this is generally shown, is by falling into what we call parties; where, if a share of good sense allay not that heat which is naturally contracted from such engagements, a man soon falls into all the violences of faction, and looks upon every one as his enemy who does not ex-

press himself about the public good in the same terms he does. This is a harsh picture, but it is a just one, of the far greater part of those who are warm in political disputes. A polite man will therefore speak as seldom as he can on topics, where, in a mixed company, it is almost impossible to say any thing that will please all.

To say truth, patriotism, properly so called, is perhaps as scarce in this age as in any that has gone before us. Men appear to love themselves so well, that it seems not altogether credible they should, at every turn, prefer their country's interest to their own. The thing looks noble indeed ; and therefore, like a becoming habit, every body would put it on. But this is hypocrisy you will say, and therefore ought to be detected. Here the Polite Philosopher finds new inducements to caution ; sore places are always tender ; and people at a masquerade are in pain if you do any thing which may discover their faces.

Our philosophy is not intended to make a man that sour monitor who points out folks' faults, but to make them in love with their virtues; that is, to make himself and them easy while he is with them ; and to do or say nothing which, on reflection, may make them less his friends at the next meeting.

Let us explain this a little further. The rules we offer are intended rather to guide men in company than when alone. What we advance tends not so directly to amend people's hearts as to regulate their conduct; a matter which we have already demonstrated to be of no small importance. Yet I beg you will observe, that though morality be not immediately our subject, we are far, however, from requiring any thing in our pupils contrary thereto.

A polite man may yet be religious, and, if his reason be convinced, attached to any interest which in his opinion, suits best with that of the public; provided he conform thus far to our system, that on no occasion he trouble others with the articles of his religious creed or political engagements; or, by any stroke of wit or raillery, hazard for a laugh that disposition of mind which is absolutely necessary to make men easy when together.

Were I, indeed, to indulge my own sentiments, I should speak yet with greater freedom on this subject. Since there is so vast a disproportion when we come to compare those who have really either a concern in the government or the service of their country more particularly at heart, and the men who pretend to either merely from a desire of appearing of some consequence themselves, we ought certainly to avoid making one of that number, and

aim rather at being quiet within ourselves and agreeable to those among whom we live, let their political notions be what they will; inasmuch as this is a direct road to happiness, which all men profess they would reach if they could. Pomponius Atticus, whose character appears so amiable from the concurring testimony of all who mention him, owed the greatest part of that esteem in which he lived, and of the reputation by which he still survives, unto his steady adherence to this rule. His benevolence made him love mankind in general, and his good sense hindered him from being tainted with those party prejudices which had bewitched his friends. He took not up arms for Cæsar, nor did he abandon Italy when Pompey withdrew his forces, and had in outward form the sanction of the commonwealth. He saw too plainly the ambition of both; but he preserved his complacence for his friends in each party, without siding with either. Success never made them more welcome to Pomponius, nor could any defeat lessen them in his esteem. When victorious he visited them, without sharing in their power; and when vanquished he received them, without considering any thing but their distress. In a few words, he entertained no hopes from the good fortune of his friends, nor suffered the reverse of it to chill his breast with fear. His equanimity produc-

ed a just effect, and his universal kindness made him universally beloved.

I fancy this picture of a disposition perfectly free from political sourness, will have an agreeable effect on many of my readers, and prevent their falling into a common mistake, that the circumstances, of public persons are the properest topics for a general conversation; whereas they never consider that it is hard to find a company wherein somebody hath not either liking or distaste, or has received injuries or obligations from those who are likeliest to be mentioned on such an occasion ; and who consequently will be apt to put a serious construction on a slight expression, and remember afterwards in earnest, what the speaker meant so much a jest as never to have thought of it more. These, perhaps, may pass with some for trivial remarks : but with those who regard their own ease, and have at all observed what conduces to make men disagreeable to one another, I flatter myself they will have more weight.

Behaviour is like architecture ; the symmetry of the whole pleases us so much that we examine not into parts, which, if we did, we should find much nicety required in forming such a structure ; though, to persons of no taste, the rules of either art would seem to have little connexion with their effects.

That true politeness we can only call,
Which looks like Jones's fabric at Whitehall;
Where just proportion we with pleasure see;
Though built by rule, yet from all stiffness free;
Though grand, yet plain; magnificent, but fine;
The ornaments adorning the design.
It fills our mind with rational delight,
And pleases on reflection as a slight.

After these admonitions as to religion and politics, it is very fit we observe another topic of modern discourse, of which it is hard to say whether it may be more common or more contrary to true politeness. What I mean, is the reflecting on men's professions, and play on those general aspersions which have been fixed on them by a sort of ill-nature hereditary to the world. And with this, as the third point which I promised to consider, shall be shut up the more serious part of this essay.

In order to have a proper idea of this point, we must first of all consider that the chief cause both of love and hatred is custom. When men, from a long habit, have acquired a faculty of thinking clearly, and speaking well, in any science, they naturally like that better than any other; and this liking in a short time grows up to a warmer affection, which renders them impatient whenever their darling science is decried in their hearing. A polite man will have a care of not ridiculing physic before one of

the faculty ; talking disrespectfully of lawyers when gentlemen of the long robe are by : or speaking contemptuously of the clergy when any of that order.

Some critics may possibly object that these are solecisms of too gross a nature for men of tolerable sense or education to be guilty of : but I appeal to those who are more conversant in the world, whether this fault, glaring as it is, be not committed every day.

The strictest intimacy can never warrant freedoms of this sort ; and it is indeed preposterous to think it should, unless we can suppose that injuries are less evils when done to us by friends, that when they come from other hands.

Excess of wit may oftentimes beguile ;
Jests are not always pardon'd by a smile ;
Men may disguise their malice at the heart,
And seem at ease, though pain'd with inward smart;
Mistaken, we think all such wounds of course
Reflection cures—alas ! it makes them worse.
Like scratches, they with double anguish seize,
Rankle in time, and fester by degrees.

Let us now proceed to speak on raillery in general. Invective is a weapon worn as commonly as a sword ; and, like that, is often in the hands of those who know not how to use it. Men of true courage fight but seldom, and never draw but in their own defence. Bullies are

continually squabbling: and, from the ferocity of their behaviour, become the terror of some companies, and the jest of more. This is just the case of such as have a liveliness of thought, directed by propensity to ill-nature: indulging themselves at the expense of others, they, by degrees, incur the dislike of all. Meek tempers abhor, men of cool dispositions dispise, and those addicted to cholar chastise them. Thus a licentiousness of tongue, like a spirit of rapine, sets one man against all; and the defence of reputation, as well as property, puts the human species on regarding a malevolent babbler with a worse eye than a common thief; because fame is a kind of goods which, when once taken away, can hardly be restored. Such is the effigy of this human serpent. And who, when he has considered it, would be thought to have sat for the piece?

It is a thousand to one my book feels the resentment of Draco, from seeing his own likeness in this glass.

A good family, but no fortune, threw Draco into the army when he was very young. Dancing, fencing, and a smattering of the French, are all the education either his friends bestowed, or his capacity would allow him to receive. He has not been two years in town; and from swearing, drinking, and debauching country wenches (the general route of a military rake,)

the air of St. James's has given his vices a new turn. By dint of an embroidered coat, he thrusts himself into the beau coffee-houses, where a dauntless effrontery, and a natural volubility of tongue, conspire to make him pass for a fellow of wit and spirit.

A bastard ambition makes him envy every great character; and as he has just sense enough to know that his qualifications will never recommend him to the esteem of men of sense, or the favour of women of virtue, he has thence contracted an antipathy to both; and by giving a boundless loose to universal malice, makes continual war against honour and reputation, wherever he finds them.

Hecatilla is a female fire-brand, more dangerous, and more artfully vindictive, than Draco himself.—Birth, wit, and fortune, combine to render her conspicuous; while a splenetic envy sours her otherwise amiable qualities, and makes her dreaded as a poison doubly dangerous, greatful to the tase, yet mortal in the effect. All who see Hecatilla at a visit, where the brilliancy of her wit heightens the lustre of her charms, are imperceptibly deluded into a concurrence with her in opinion; and suspect not dissimulation under the air of frankness, nor a studied design of doing mischief under a seemingly casual stroke of wit. The most sacred character, the most exalted station, the

fairest reputation, defend not from the infectious blast of sprightly raillery: borne on the wings of wit, and supported by a blaze of beauty, the fiery vapour withers the sweetest blossoms, and communicates to all who hear her an involuntary dislike to those at whose merit she points her satire.

At evening thus the unsuspecting swain,
Returning homeward o'er a marshy plain,
Pleas'd, at a distance sees the lambent light,
And, hasty, follows the mischievous sprite,
Through brakes and puddles, over hedge and style,
Rambles, misguided, many a weary mile.
Confus'd, and wond'ring at the space he's gone,
Doubts, then believes, and hurries faster on:
The cheat detected when the vapour's spent,
Scarce he's convinced and hardly can repent.

Next to these cautions with respect to raillery, which, if we examine strictly, we shall find no better than a well-bread phrase for speaking ill of folks, it may not be amiss to warn our readers of a certain vehemence exceedingly shocking to others, at the same time that it not a little exhausts themselves.

If we trace this error to its source, we shall find that the spring of it is an impatience at finding others differ from us in opinion. And can there be any thing more unreasonable than to blame that disposition in them which we cherish in ourselves?

If submission be a thing so disagreeable to us, why should we expect it from them? Truth can only justify tenaciousness in opinion. Let us calmly lay down what convinces us; and, if it is reasonable, it will hardly fail persuading those to whom we speak. Heat begets heat; and the clashing of opinions seldom fails to strike out the fire of dissention.

As this is a foible more especially indecent in the fair sex, I think it will be highly necessary to offer another, and perhaps more cogent argument, to their consideration. Passion is a prodigious enemy to beauty; it ruffles the sweetest features, discolours the finest complexion, and, in a word, gives the air of a fury to the face of an angel. Far be it from me to lay restraints upon the ladies; but in dissuading them from this method of enforcing their sentiments, I put them upon an easier way of effecting what they desire; for what can be denied to beauty, when speaking with an air of satisfaction? Complacence does all that vehemence would extort; as anger can alone abate the influence of her charms.

Serene and mild we view the evening air,
The pleading picture of the smiling fair;
A thousand charms our several senses meet,
Cooling the breeze with fragrant odours sweet.
But sudden, if the sable clouds deform
The azure sky, and threat the coming storm,

Hasty we flee—ere yet the thunders roar,
And dread what we so much admired before.

To vehemence in discourse, let me join redundancy in it also; a fault flowing rather from carelessness than design, and which is more dangerous from its being more neglected. Passion, as I have hinted, excites opposition; and that very opposition, to a man of tolerable sense, will be the strongest reproof for his inadventency: whereas a person of a loquacious disposition may often escape open censure from the respect due to his quality; or from an apprehension in those with whom he converses, that a check would but increase the evil, and, like curbing a hard-mouthed horse, serve only to make him run the faster; from whence the person in fault is often riveted in his error, by mistaking a silent contempt for profound attention.

Perhaps this short description may set many of my readers right; which, whatever they may think of it, I assure them is of no small importance. Conversation is a sort of bank, in which all who compose it have their respective shares. The man, therefore, who attempts to engross it, trespasses upon the right of his companions; and, whether they think fit to tell him so or no, will of consequence be regarded as no fair dealer. Notwithstanding I consider conversa-

tion in this light, I think it necessary to observe, that it differs from other copartnerships in one very material point, which is this, that it is worse taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient; for the prevention of which let us have Horace's caution continually in our eye:

> The indiscreet with blind aversion run
> Into one fault, where they another shun

It is the peculiar privilege of the fair, that speaking or silent they never offend. Who can be weary of hearing the softest harmony? or who, without pleasure, can behold beauty, when his attention is not diverted from her charms, by listening to her words? I would have stopped her, but that my deference for the ladies obliges me to take notice, that some of their own sex, when past the noon of life, or in their wane of power from some other reason, are apt to place an inclination of obliging their hearers amongst those topics of detraction, by which they would reduce the lustre of those stars that now gild the hemisphere where they once shone.

From this cause only, I would advise the reigning toasts, by an equality of behaviour, to avoid the censure of these ill-natured tattlers.

Such hapless fate attends the young and fair,
Expos'd to open force and secret snare;
Pursu'd by men warm with destructive fire
Against their peace, while female frauds conspire.
Escap'd from those, in vain they hope for rest;
What fame's secure from an invidious jest?
By flight the deer, no more of dogs afraid,
Falls by a shot from some dark covert made:
So envious tongues their foul intention hide;
Wound though unseen, and kill ere they're descry'd.

Of all the follies which men are apt to fall into, to the disturbance of others and lessening of themselves, there is none more intolerable than continual egotism, and a prepetual inclination to self-panegyric. The mention of this weakness is sufficient to expose it; since, I think, no man was ever possessed of so warm an affection for his own person, as deliberately to assert that it and its concerns are proper topics to entertain company. Yet there are many who, through want of attention, fall into this vein, as soon as the conversation begins to acquire life; they lay hold of every opportunity of introducing themselves, of describing themselves, and, if people are so dull as not to take the hint, of commending themselves; nay, what is more surprising than all this, they are amazed at the coldness of their auditor, forgetting that the same passion inspires almost eve-

ry body; and that there is scarce a man in the room who has not a better opinion of himself than of any body else.

Disquisitions of this sort into human nature belong properly unto sages in Polite Philosophy; for the first principle of true politeness is not to offend against such dispositions of the mind as are almost inseparable from our species. To find out and methodize these, requires no small labour and application. The fruits of my researches on this subject, I communicate freely to the public; but must, at the same time, exhort my readers to spare now and then a few minutes to such reflections; which will at least be attended with this good consequence, that it will open a scene which hath novelty (that powerful charm) to recommend it.

But I must beware of growing serious again —I am afraid my gravity may have disobliged some of the *beaumonde* already.

He who intends t' advise the young and gay,
Must quit the common road—the formal way
Which hum-drum pedants take to make folks wise,
By praising virtue and despising vice.
Let persons tell what dreadful ills will fall
On such as listen when their passions call:
We, from such things our pupils to affright,
Say not they're sins, but that they're unpolite.
To show their courage, beaux would often dare,

By blackest crimes, to brave old Lucifer:
But who, of breeding nice, of carriage civil,
Would trespass on good manners for the devil?
Or, merely to display his want of fear,
Be damn'd hereafter to be laugh'd at here?

It cannot be expected from me that I should particularly criticise on all those foibles through which men are offensive to others in their behaviour; perhaps, too, a detail of this kind, however, exact, might be thought tedious; it may be construed into a breach of those rules, for a strict observance of which I contend. In order, therefore, to diversify a subject which can be no other way treated agreeably, permit me to throw together a set of characters I once had the opportunity of seeing, who will afford a just picture of these Marplots in conversation, and which my readers, if they please, may call the assembly of Impertinents.

There was once a coffee-house in that end of the town where I lodged some time ago, at which several gentlemen used to meet of an evening, who from a happy correspondence in their humours and capacities, entertained one another agreeably, from the close of the afternoon till it was time to go to bed.

About six months this society subsisted with great regularity, though without any restraint. Every gentleman who had frequented the

house, and conversed with the rectors of this club, were invited to pass an evening, when they thought fit, in a room up one pair of stairs, set apart for that purpose.

The report of this meeting drew, one night when I had the honour of being there, three gentlemen of distinction, who were so well known to most of the members, that admittance could not be refused them. One of them, whom I choose to call Major Ramble, turned of three score, and who had an excellent education, seized the discourse about an hour before supper, and gave us a very copious account of the remarks he had made in three years' travels through Italy. He began with a geographical description of the dominions of his Sardinian Majesty as Duke of Savoy; and after a digression on the fortifications of Turin, in speaking of which he showed himself a perfect engineer, he proceeded to the secret history of the match with Portugal to the abdication of King Victor Amadeus. After this he ran over the general history of Milan, Parma, and Modena; dwelt half an hour on the adventures of the late Duke of Mantua; gave us a hasty sketch of the court of Rome; transferred himself from thence to the kingdom of Naples; repeated the insurrection of Massanielo; and at a quarter before ten, finished his observations with the recital of what happened at the reduc-

tion of that kingdom to the obedience of the present Emperors. What contributed to make this conduct of his the more out of the way was, that every gentleman in the room had been in Italy as well as he; and one of them who was a merchant, was the very person at whose house the Major resided when at Naples. Possibly he might imagine, the knowledge he had in those things might give them a great relish for his animadversions; or, to speak more candidly, the desire of displaying his own parts buried every other circumstance in oblivion. Just as the Major had done speaking, a gentleman called for a glass of water, and happened to say, after drinking it, that he found his constitution much amended, since he left off malt-liquor. Dr. Hectic, another of the strangers, immediately laid hold of this opportunity, and gave us a large account of the virtue of water: confirming whatever he advanced from the works of the most eminent physicians. From the main subject, he made an easy transition to medicinal baths and springs. Nor were his researches bounded by our own country: he condescended to acquaint us with the properties of the springs of Bourbon; particularized the genuine smell of Spa water; applauded the wonderful effects of the Piermont mineral: and, like a true patriot, wound up his disquisitions with preferring Astrop wells (within three

miles of which he was born) to them all. It was now turned of eleven ; when the Major and Doctor took their leave, and went away together in a hackney-coach.

The company seemed inclinable to extend their usual time of sitting, in order to divert themselves after their night's fatigue. When Mr. Paphilio, the third new comer, after two or three severe reflections on the oddity of some people's humours, who were for imposing their own idle conceits as things worthy the attention of a whole company ; though at the same time, their subjects are trivial, and their manner of treating them insipid ; " for my part," continued he, " gentlemen, most people do me the honour to say, that few people understand medals better than I do. To put the musty stories of these queer old men out of our heads, I'll give you the history of a valuable medallion, which was sent me about three weeks ago from Venice." Without staying for any further mark of approbation than silence, he entered immediately on a long dissertation ; in which he had scarcely proceeded ten minutes before his auditors, losing all patience, followed the example of an old Turkey merchant, who, taking up his hat and gloves, went directly down stairs, without saying a word.

Animadversions on what I have related, would but trespass on the patience of my reader; wherefore, in place of them, let me offer a few remarks in verse; where my genius may be more at liberty, and vivacity atone for want of method.

Who would not choose to shun the gen'ral scorn,
And fly contempt——a thing so hardly borne?
This to avoid——let not your tales be long,
The endless speaker's ever in the wrong,
All, all abhor intemperance of tongue,
Though with a fluency of easy sound,
Your copious speech with every grace abound;
Though wit adorn, and judgment give it weight,
Discretion must your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be done.
Nor think by art attention can be wrought;
A flux of words will ever be a fault,
Things without limit we by nature blame;
And soon are cloy'd with pleasure of the same.

Hitherto we have dwelt only on the blemishes of conversation, in order to prevent our readers committing such offences as absolutely to destroy all pretences to politeness. But a man cannot be said to discharge the duty he owes to society who contents himself with barely doing nothing amiss: so lecturers on polite philosophy, after removing these obstacles, may reasonably be expected to find out the

reason whereby true philosophy may be obtained. But, alas! that is not to be done by words: rocks and tempests are easily painted; but the rays of Phœbus defy the pencil.

Methinks I see my auditors in surprise.—What! say they—have we attended so long in vain? have we attended to no purpose? Must we content ourselves with knowing how necessary a thing politeness is, without being able to acquire it? Why really, gentlemen, it is just so. I have done all for you that is in my power; I have shown you what you are not to be; in a word, I have explained politeness negatively. If you would know it positively, you must seek it from company and observation. However, to show my own good-breeding, I will be your humble servant as far as I can; that is, I will open the door for you, and introduce you, leaving you then at the single point where I can be of no further use, *id est*, application.

The world is a great school, where men are first to learn, and then to practise. As fundamentals in all sciences ought to be well understood, so a man cannot be too attentive at his first becoming acquainted with the public; for experience is a necessary qualification in every distinguished character, and is as much required in a fine gentleman as a statesman.—Yet it is to be remarked, that experience is

much sooner acquired by some than others; for it does not consist so much in a copious remembrance of whatever has happened, as in a regular retention of what may be useful; as a man is properly styled learned from his making a just use of reading, and not from his having perused a multitude of books.

As soon as we have gained knowledge, we shall find the best way to improve it will be exercise; in which, two things are to be carefully avoided, positiveness and affectation. If, to our care in shunning them, we add a desire of obliging those with whom we converse, there is little danger but that we become all we wish; and politeness, by an imperceptible gradation, will enter into our minutest actions, and give a polish to every thing we do.

Near to the far extended coasts of Spain,
Some islands triumph o'er the raging main,
Where dwelt of old——as tuneful poets say——
Slingers, who bore from all the prize away.
While infants yet——their feeble nerves they try'd,
Nor needful food, till won by art, supplied:
Fix'd was the mark——the youngster, oft in vain,
Whirl'd the misguided stone with fruitless pain;
Till, by long practice, to perfection brought,
With easy slight their former task they wrought.
Swift from their arm th' unerring pebble flew,
And, high in air, the fluttering victim slew.

So in each art men rise by just degrees,
And months of labour lead to years of ease.

The Duke de Rochefoucault, who was esteemed the most brilliant wit in France, speaking of politeness, says, That a citizen will hardly acquire it at court, and yet may easily attain it in the camp. I shall not enter into the reason of this; but offer my readers a shorter, pleasanter, and more effectual method of arriving at the summit of genteel behaviour, that is, by conversing with the ladies.

Those who aim at panegyric, are wont to assemble a throng of glittering ideas, and then, with great exactness, clothe them with all the elegance of language, in order to their making the most magnificent figure when they come abroad in the world. So copious a subject as the praises of the fair, may in the opinion of my readers, lay me under great difficulties in this respect. Every man of good understanding and fine sense, is in pain for one who has undertaken so hard a task. Hard, indeed, to me, who, from many years study of the sex have discovered so many perfections in them, as scarce as many more years would afford me time to express. However, not to disappoint my readers, or myself, by foregoing that pleasure I fell in doing justice to the most amiable part of the creation, I will indulge the natural

propensity I have to their service; and paint, though it be but in miniature, the excellencies they possess, and the accomplishments which, by reflection, they bestow.

As when some poet, happy in the choice
Of an important subject, tunes his voice
To sweeter sounds and more exalted strains,
Which, from a strong reflection, he attains—
As Homer, while his heroes he records,
Transfuses all their fire into his words;
So we, intent the charming sex to please,
Act with new life and an unwonted ease;
Beyond the limits of our genius soar,
And feel an ardour quite unknown before.

Those who, from wrong ideas of things, have forced themselves into a dislike of the sex, would be apt to cry out, where would this fellow run? Has he so long studied women, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are amongst them!—Alas! gentlemen, what mistakes are these? How will you be surprised, if I prove to you that you are in the same sentiments with me; and that you would not have so warm resentments at these peccadilloes, if you did not think the ladies more than mortal.

Are the faults you would pass by in a friend, and smile at in an enemy, crimes of so deep a dye in them as not to be forgiven? And can

this flow from any other principle than a persuasion that they are more perfect in their nature than we, and their guilt the greater, therefore, in departing, even in the smallest degree, from that perfection? Or can there be a greater honour to the sex than this dignity, which even their enemies allow them, to say, Truth, virtue, and women, owe less to their friends than to their foes? Since the vicious, in both cases, charge their own want of taste on the weaknesses of human nature; pursue grosser pleasures, because they are at hand, and neglect the more refined, as things of which their capacities afford them no ideas.

Borne with a servile gust to sensual joy,
Souls of low taste the sacred flame destroy;
By which, allied to the ethereal fire,
Celestial views the hero's thoughts inspire;
Teach him in a sublimer path to move,
And urge him on to glory and to love:
Passions which only give a right to fame,
To present bliss, and to a deathless name.
While those mean wretches, with just shame o'erspread,
Live on unknown—and are, unheard of, dead.

Mr. Dryden, who knew human nature perhaps as well as any man that ever studied it, has given us a just picture of the force of female charms in the story of Cymon and Iphi-

genia. Bocace, from whom he took it, had adorned it with all the tinsel finery an Italian composition is capable of. The English poet, like most English travellers, gave stirling silver in exchange for that superficial gilding; and bestowed a moral where he found a tale. He paints, in Cymon, a soul buried in a confusion of ideas, inflamed with so little fire, as scarce to struggle under the load, or afford any glimmerings of sense. In this condition, he represents him struck with the rays of Iphigenia's beauty. Kindled by them, his mind exerts its powers, his intellectual faculties seem to awake; and that uncouth ferocity of manners by which he had hitherto been distinguished, gave way to an obliging behaviour, the natural effect of love.

The moral of this fable is a truth which can never be inculcated too much. It is to the fair sex we owe the most shining qualities of which ours is master; as the ancients insinuated, with their usual address, by painting both the virtues and graces as females. Men of true taste feel a natural complaisance for women whom they converse with, and fall, without knowing it, upon every art of pleasing; which is the disposition at once the most graceful to others, and the most satisfactory to ourselves. An intimate acquaintance with the

other sex, fixes this complaisance into a habit; and that habit is the very essence of politeness.

Nay, I presume to say politeness can be no other way attained. Books may furnish us with right ideas; experience may improve our judgments; but it is the acquaintance of the ladies only which can bestow that easiness of address, whereby the fine gentleman is distinguished from the scholar and the man of business.

That my readers may be perfectly satisfied in a point which I think of so great importance, let us examine this a little more strictly.

There is a certain constitutional pride in men, which hinders them from yielding in point of knowledge, honour, or virtue, to one another. This immediately forsakes us at the sight of a woman. And the being accustomed to submit to the ladies, gives a new turn to our ideas, and opens a path to reason, which she had not trod before. Things appear in another light; and that degree of complaisance seems now a virtue, which heretofore we regarded as a meanness.

I have dwelt the longer on the charms of the sex, arising from the perfection visible in their exterior composition; because there is the strongest analogy between them and the excellencies which from a nicer inquiry, we

discover in the minds of the fair. As they are distinguished from the robust make of man, by that delicacy expressed by nature in their form; so the severity of masculine sense is softened by a sweetness peculiar to the female soul. A native capacity of pleasing attends them through every circumstance of life; and what we improperly call the weakness of the sex, gives them a superiority unattainable by force.

The fable of the north wind and the sun contending to make the man throw off his cloak, is not an improper picture of the specific difference between the powers of either sex. The blustering fierceness of the former, instead of producing the effect at which it aimed, made the fellow but wrap himself up the closer; yet no sooner did the sun-beams play, than that which before protected, became now an incumbrance.

Just so, that pride which makes us tenacious in disputes between man and man, when applied to the ladies, inspires us with an eagerness not to contend, but to obey.

To speak sincerely and philosophically, women seem designed by Providence to spread the same splendour and cheerfulness through the intellectual economy that the celestial bodies diffuse over the material part of the crea-

tion. Without them, we might indeed contend, destroy, and triumph over one another. Fraud and force would divide the world between them; and we should pass our lives like slaves, in continual toil, without the prospect of pleasure or relaxation.

It is the conversation of woman that gives a proper bias to our inclinations, and, by abating the ferocity of our passions, engages us to that gentleness of deportment which we style humanity. The tenderness we have for them softens the ruggedness of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourselves.

I speak it without affectation or vanity, that no man has applied more assiduously than myself to the study of the fair sex; and I aver it with the greatest simplicity of heart, that I not only found the most engaging and most amiable, but also the most generous and most heroic qualities amongst the ladies; and that I have discovered more of candour, disinterestedness, and favour, in their friendships, than in those of our own sex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare say, observe, and indeed I desire they should, a more than ordinary zeal for inculcating a high esteem of,

and a sincere attachment to, the fair. What I propose from it is to rectify certain notions, which are not only destructive of all politeness, but at the same time detrimental to society, and incompatible with the dignity of human nature. These have, of late years, spread much among those who assume to themselves the title of fine gentlemen; and in consequence thereof, talk with great freedom of those from whom they are in no danger of being called to an account. There is so much of baseness, cowardice, and contempt of truth, in this way of treating those who are alone capable of making us truly and rationally happy, that to consider the crime, must be sufficient to make a reasonable man abhor it. Levity is the best excuse for a transient slip of this kind; but to persist in it, is evidently descending from our own species, and, as far as we are able, putting on the brute.

Fram'd to give joy, the lovely sex are seen;
Beauteous their form, and heavenly in their mien,
Silent they charm the pleas'd beholder's sight;
And speaking, strike us with a new delight:
Words, when pronounced by them, bear each a dart,
Invade our ears, and wound us to the heart.
To no ill ends the glorious passion sways;
By love and honour bound, the youth obeys;
Till by his service won, the greatful fair

Consents in time, to ease the lover's care ;
Seals all his hopes ; and in the bridal kiss,
Gives him a title to untainted bliss.

I choose to put an end to my lecture on politeness here, because having spoke of the ladies, I would not descend again to any other subject. In the current of my discourse, I have taken pains to show the use and amiableness of that art which this treatise was written to recommend; and have drawn, in as strong colours as I was able, those solecisms in behaviour, which men, either through giddines or a wrong turn of thought, are most likely to commit.

Perhaps the grave may think I have made politeness too important a thing, from the manner in which I have treated it : Yet if they will but reflect, that a statesman in the most august assembly, a lawyer of the deepest talents, and a divine of the greatest parts, must, notwithstanding, have a large share of politeness, in order to engage the attention and bias the inclination of his hearers, before he can persuade them ; they will be of another opinion, and confess, that some care is due to acquire that quality which must set off all the rest.

The gayer part of my readers may probably find fault with those restraints which may result from the rules I have here laid down. But

I would have these gentlemen remember, that I point out a way whereby, without the trouble of study, they may be enabled to make no despicable figure in the world; which, on mature deliberation, I flatter myself, they will think no ill exchange. The ladies will, I hope, repay my labours, by not being displeased with this offer of my service, and thus having done all in my power towards making folks agreeable to one another, I please me with the hope of having procured a favourable reception for myself.

When gay Patronius, to correct the age,
Gave way, of old, to his satyric rage;
The motly form he for his writings chose,
And chequer'd lighter verse with graver prose.
When with just malice, he design'd to show
How far unbounded vice at last would go;
In prose we read the execrable tale,
And see the face of sin without a veil.
But when his soul by some soft theme inspir'd,
The aid of tuneful poetry requir'd,
His numbers with peculiar sweetness ran,
And in his easy verse we see the man;
Learn'd without pride; of taste correct—yet free
Alike from niceness and from pedantry;
Careless of wealth yet liking decent show,
In fine, by birth a wit, by trade a beau.
Freely he censur'd a licentious age,
And him I copy, though with chaster page;

Expose the evils in which brutes delight,
And show how easy 'tis to be polite ;
Exhort our erring youth—to mend in time,
And lectures give, for memory's sake in rhyme,
Teaching this art to pass through life at ease,
Pleas'd in ourselves, while all around we please.

THE WAY TO WEALTH,

WRITTEN BY

DR. BENJAMIN FRANKLIN.

COURTEOUS READER,

I HAVE heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of merchants goods. The hour of sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean, old man, with white locks, "Pray, *Father Abraham*, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?"—Father Abraham stood up, and replied, "If you would have my advice, I will give it you in short; for, "A word to the wise is enough," as *Poor Richard* says." They

joined in desiring him to speak his mind; and gathering round him, he proceeded as follows:*

'Friend,' says he, 'the taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly: and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us: "God helps them that help themselves," as Poor Richard says.

I. "It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service: but idleness taxes many of us much more: sloth, by bringing on diseases, absolutely shortens life. "Sloth, like rust, consumes faster than labour

* Dr. Franklin, wishing to collect into one piece all the sayings upon the following subjects, which he had dropped in the course of publishing the Almanac called *Poor Richard*, introduced *Father Abraham* for this purpose. Hence it is, that poor Richard is so often quoted. Notwithstanding the stroke of humour in the concluding paragraph of this address, Poor Richard [Saunders] and Father Abraham have proved in America, that they are no *common* preachers.

wears, while the used key is always bright," as Poor Richard says.—"But dost thou love life? then do not squander time, for that is the stuff life is made of," as Poor Richard says. How much more than is necessary do we spend in sleep; forgetting that, "The sleeping fox catches no poultry," and "there will be sleeping enough in the grave," as Poor Richard says.

"If time be of all things the most precious, wasting time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "Lost time is never found again, and what we call time enough always proves little enough." "Let us then be up and doing, and doing to the purpose: so by diligence we shall do much with less perplexity.—"Sloth makes all things difficult, but industry all easy; and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

'So what signifies wishing and hoping for better times; we may make these times better, if we bestir ourselves. "Industry need not wish; and he that lives upon hope will die fasting. There are no gains without pains; then help, hands, for I have no lands;" or, if I have

they are smartly taxed. "He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour," as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve; for, "At the working man's house hunger looks in, but dares not enter." Nor will the bailiff or the constable enter; for, "Industry pays debts, while despair increaseth them." What though you have found no treasure, nor has any rich relation left you a legacy, "Diligence is the mother of good luck, and God gives all things to industry. Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep." Work while it is called to-day, for you know not how much you may be hindered to-morrow. "One to-day is worth two to-morrows," as Poor Richard says; and farther, "Never leave that till to-morrow, which you can do to-day.—If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. Handle your tools without mittens; remember, that "The cat in gloves catches no mice," as Poor Richard says. It is

true there is much to be done, and, perhaps, you are weak-handed; but stick to it steady, and you will see great effects; for, "Constant dropping wears away stones; and by diligence and patience, the mouse ate in two the cable; and little strokes fell great oaks."

"Methinks I hear some of you say, "Must a man afford himself no leisure?" I will tell thee, my friend, what poor Richard says: "Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour." Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy never; for, "a life of leisure and a life of laziness are two things. Many without labour would live by their wits only, but they break for want of stock; whereas industry gives comfort, and plenty, and respect. "Fly pleasures, and they will follow you. The diligent spinner has a large shift; and, now I have a sheep and a cow, every body bids me good-morrow."

II. "But with our industry we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes and not trust too much to others; for, as Poor Richard says,

"I never saw an oft-removed tree,
"Nor yet an oft-removed family,
"That throve so well as those that settled be."

'And again, "Three removes are as bad as a fire;" and again, "Keep thy shop, and thy shop will keep thee;" and again, "If you would have your business done, go; if not, send." And again,

"He that by the plough would thrive,
"Himself must either hold or drive."

'And again, "The eye of the master will do more work than both his hands; and again, "Want of care does us more damage than the want of knowledge;" and again, "Not to oversee workmen, is to leave them your purse open." Trusting too much to others' care is the ruin of many; for, in the affairs of this world, men are not saved by faith, but by the want of it; but a man's own care is profitable; for, "If you would have a faithful servant, and one that you like, serve yourself; a little neglect may breed great mischief: for want of a nail, the shoe was lost; for want of a shoe, the horse was lost; and for want of a horse, the rider was lost," being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

III. "So much for industry, my friends, and attention to one's own business: but to these we must add frugality, if we would make our industry more certainly successful. A man

may, if he knows not how to save as he gets, "keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will."

"Many estates are spent in getting,
"Since women for tea forsook spinning and knitting,"
"And men for punch forsook hewing and splitting."

"If you would be wealthy, think of saving as well as of getting. The Indies have not made Spain rich, because her out-goes are greater than her in-comes."

"Away, then, with your expensive follies, and you will not then have so much reason to complain of hard times, heavy taxes, and chargeable families; for,

"Women and wine, game and deceit,
"Make the wealth small and the want great."

'And farther, "What maintains one vice would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, "Many a little makes a mickle:" beware of little expenses; "a small leak will sink a

great ship," as Poor Richard says ; and again, "Who dainties love, shall beggars prove ;" and moreover, "Fools make feasts, and wise men eat them." Here you are all got together to this sale of fineries and nicknacks. You call them *goods ;* but, if you do not take care, they will prove *evils* to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost ; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, "Buy what thou hast no need of, and ere long thou shalt sell thy necessaries." And again, "At a great penny worth pause a while." He means, that perhaps the cheapness is apparent only, and not real ; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, "Many have been ruined by buying good penny-worths." Again, "It is foolish to lay out money in a purchase of repentance ;" and yet this folly is practised every day at auctions, for want of minding the Almanack. Many a one, for the sake of finery on the back, has gone with a hungry belly, and half-starved their families ; "Silks and satins, scarlets and velvets, put out the kitchen-fire," as Poor Richard says. These are not the necessaries of life, they can scarcely be called the conveniences ; and yet, only because they look pretty, how many want

to have them! By these and other extravagances, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly, that "A ploughman on his legs is higher than a gentleman on his knees," as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think "It is day, and will never be night;" that a little to be spent out of so much is not worth minding! but "Always taking out of the meal-tub, and never putting in, soon comes to the bottom," as Poor Richard says; and then, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice; "If you would know the value of money, go and try to borrow some; for he that goes a borrowing goes a sorrowing," as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises and says,

"Fond pride of dress is sure a very curse;
"Ere fancy you consult, consult your purse."

And again. "Pride is as loud a beggar as want, and a great deal more saucy." When you have bought one fine thing, you must buy ten

more, that your appearance may be all of a piece; but Poor Dick says, "It is easier to suppress the first desire, than to satisfy all that follow it;" and it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

"Vessels large may venture more,
"But little boats should keep near shore."

"It is, however, a folly soon punished; for, as Poor Richard says, "Pride that dines on vanity sups on contempt:—Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy." And after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain: it makes no increase of merit in the person; it creates envy, it hastens misfortune.

"But what madness must it be to *run* in *debt* for these superfluities? We are offered, by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without. But, ah! think what you do when you run in debt; you give another power over your liberty; if you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear

when you speak to him ; you will make poor, pitiful, sneaking excuses, and by degress come to lose your veracity, and sink into base downright lying ; for, "The *second* vice is lying, the first is running in debt," as Poor Richard says ; and again, to the same purpose, "Lying rides upon Debt's back : whereas a free-born Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. "It is hard for an empty bag to stand upright." What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude ? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical ? And yet you are about to put yourself under that tyranny, when you run in debt for such dress ! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in jail for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment ; but, as Poor Richard says, "Creditors have better memories than debtors ; creditors are a superstitious sect, great observers of set days and

times." The day comes round before yo are aware, and the demand is made before yo are prepared to satisfy it; or, if you bear your debt in mind, the time, which at first seeme so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. "Those have a short Lent, who owe money to be paid at Easter." At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

"For age and want save while you may,
"No morning sun lasts a whole day."

"Gain may be temporary and uncertain, but ever while you live, expense is constant and certain; and, "It is easeir to build two chimneys, than to keep one in fuel," as Poor Richard says; so "Rather go to bed supperless than rise in debt."

"Get what you can, and what you get hold,
"'Tis the stone that will turn all your lead into gold."

"And, when you have got the philosopher's stone, sure you will no longer complain of bad times or the difficulty of paying taxes.

IV. " This doctrine, my friends, is reason and wisdom. But, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things ; for they may be all blasted, without the blessing of Heaven ; and, therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

" And now to conclude, " Experience keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarcely in that ; for, it is true, " We may give advice, but we cannot give conduct :" However, remember this, " They, that will not be counselled, cannot be helped !" and farther, that " If you will not hear Reason, she will surely rap your knuckles," as Poor Richard says."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon ; for the auction opened, and they began to buy extravagantly.—I found the good man had thoroughly studied my Almanacs, and digested all I had dropped on these topics during the course of twenty-five years. The frequent mention he made of me must have tried any one else ; but my vanity was wonderfully

delighted with it; though I was conscious, that not one tenth part of the wisdom was my own, which he ascribed to me; but rather the gleanings that I had made of the sense of all ages and nations. However I resolved to be the better for the echo of it; and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit shall be as great as mine.—I am, as ever,

Thine to serve thee,
RICHARD SAUNDERS.

Aug 1857

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